WORKING WITH GOD

Peter Ainslie, D.D., LL.D.

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Your friend,
Peter Ainslie.

WORKING WITH GOD

OR

THE STORY OF A TWENTY-FIVE YEAR PASTORATE IN BALTIMORE

BY

PETER AINSLIE, D.D., LL.D.

"We are God's fellow-workers, . . ."—*Paul*

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TO

THOSE WHO HAVE BEEN MY FELLOW-WORKERS—MEN,
WOMEN AND CHILDREN—DURING THE
TWENTY-FIVE YEARS OF MY MINISTRY
IN BALTIMORE

THIS VOLUME IS AFFECTIONATELY DEDICATED.

PREFACE

With some hesitation I have written this story of the twenty-five years of my ministry in Baltimore. In complying with this request of some friends, I have tried to tell of those things about which some have inquired, leaving many things untold. I have tried to hide myself as much as one could in telling his own story, but I have tried to tell it as though I were seated in a drawing room surrounded by a group of friends who wanted to know something of the problems of a preacher in a big Eastern city and how God helped him in the consummation of some of his ideals.

In the reading of the proof pages I would like to acknowledge my indebtedness to Finis S. Idleman, who read all the proof; to H. C. Armstrong and C. S. Ehlers, who read parts of it; and to my secretaries for their assistance.

P. A.

Seminary House, Baltimore, Md.

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INTRODUCTORY

Have You a Castle?

Everybody should have a castle, built so high upon the mountain peaks of the mind that the meaner self cannot climb to its heights, and so fortified that the approaches are guarded by white winged messengers from above.

There run occasionally for rest out of the toil and vexations of life, as well as for a calm look upon the entangled problems of the world, that you may find where to lose yourself for the good of others.

If you have not built such a castle, build it at once. Find the highest mountain in your mind—one of those that reaches highest into the blue vault of thought—and fortify as you build.

If your place in life lies mostly with those minds that are low and marshy, whence arises the malaria of discontent, lust, suspicion and unlove, build your castle quickly and so protect your mountain passes that approaches to it will be impossible except to yourself and the angels that minister there.

Then you will be patient in the midst of the strife of the lower souls, you will do good to those who have wronged you, and your pity for all shall lie like a beam of light upon every face into which you shall look. The needs of every one shall come before you like the pathetic cry of the helpless infant, and your castle life shall make you a brother to all mankind.

I

The Minister and the Ministry

I used to hear my father say that if he had a dozen sons he would try to make them all ministers of the Gospel. In that atmosphere I came to believe that there is no service superior to that of the ministry when it is crowded with toil, hardship, faith and love. Such a ministry has in it those ideals that enrich the pages of the Scriptures and bears the marks of apostolicity beyond that which can be bestowed by councils or creeds. The romance of the ministry has always charmed me. I saw in it the best service that one could render to God and to his fellows because it is *"the ministry of reconciliation,"* reconciling the world to God—the most stupendous task that was ever given to mortal man.

It has its difficulties—great difficulties. The minister labors in the field of spiritual values, contending with his brothers against the works of the flesh, which are *"fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like;"* at the same time contending with equal earnestness in cultivating the fruit of the Spirit, which is *"love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."* The

transferring of the trend of one's life from the works of the flesh to the fruit of the Spirit is the only hope of the world. The only path to that highway of holiness is Jesus Christ, who said, *"I am the way, and the truth, and the life; no one cometh unto the Father, but by Me."* The minister's task is to win men to Christ and then to teach them the art of cultivating the fruit of the Spirit. Against this there are rebellious dispositions, unconquered sins, unsatisfactory results, meagre financial remunerations and the burdens of the multitude. Nevertheless there is a blessedness in the privilege of standing in the midst of discord and strife, which cover the whole earth, and not only proclaim the friendliness of God, but carry pardon and peace into man's troubled heart.

It is the greatest transaction ever done between one soul and another, burnishing hope in the bosom of despondency, pouring sympathy into barren hearts, strengthening faith to nobler tasks in the world of strife and leaving the light of grace by the couch of the dying to meet the light of the eternal morning. The minister may roam through every field of thought and industry and, if he thinks and feels, his thoughts may become the very voice of infinite wisdom, consummating the amelioration of mankind. He combats evil with the genius of the living truth and, if needs be,

"He hurls his life against the pikes and dies,"

but his ministry, if he has ministered aright, is strong and sacred as he listens to God's message in the prayerful reading of the Word and goes to the call of a suffering brotherhood, whose heart cannot be at ease

until it has found the companionship of God. I do not believe that it is fanciful to say that angels hover over him as he goes, as they do over all who go on the mission of God. If we could hear as the shepherds heard on the hills of Judæa, the song would be

> *"Glory to God in the highest,*
> *And on earth peace among men in whom*
> *He is well pleased."*

But the minister is only a man. He talks like a man, or he ought to; he dresses like a man and walks like a man among men; he stands on a level with all mankind and with them looks up to God through Jesus Christ our Lord. A dozen hands of consecration upon his head will not add one whit to his holiness. He must find that in his transactions with God and in his companionship with his fellows. He makes his mistakes and sometimes egregious blunders; he contends in the arena with all the temptations common to man, and the fiercest contention is against the treachery of his own heart and will; he has his discouragements and sometimes his heart breaks down with his own burdens. After listening patiently through several long sittings to a conversation that had to do with a deep sorrow in the life of one of my flock, I was asked, "To whom do you go with your burdens?" If not in a direct manner such as this, the same interrogation has driven many a minister into the holy of holies until the transactions between his heart and that of the great Burden Bearer are as real as between personal friends in the quiet of a closet conference.

What a satisfaction to talk over problems of deep concern with one who is sympathetic and patient! To this ministry the minister must ever give himself without reserve. He cannot repeat in one home what he hears in another, unless it be some conversation of secondary consequence. He is a member of each home and, as such, he is the guardian of as much of its inner life as comes to him. He is sometimes the custodian of griefs and burdens that only one heart besides his own knows and that is the heart that has made the trust. There he must know how to guide the stumbling feet of a wavering faith to the place of prayer for comfort and hope. It has been well said, "On no man are more burdens laid by troubled hearts than on a minister. He is constantly a man of comfort and courage. Men who wear a smooth face before other men show a furrowed one to him. Homes that show only happiness and peace before the world show him their closet with its skeleton. In sickness, the doctor is called, but so is the minister, and if death comes it is the minister who stays to make the after days bearable. In trouble, the lawyer is called, but so is the minister, and after the case is settled the minister remains to ease defeat or to steady in victory. Absent children, business anxiety, failing health or powers, intimate needs too sacred to share with other closest friends, are his familiar concerns. If he has gained from his people the confidence he ought to have, he is the chief burden bearer of the community." At scores of such places he must stand—and stand not in his strength but in that of the living God, ministering as best he can at the altar of human need.

On my first vacation from college, I preached one Sunday morning at the Baptist Church in the village of my Virginia home. I had just passed my twentieth year and I somewhat doubt that I should call what I said on that occasion by the dignified term of a sermon, but the minister, who was advanced in years, was very friendly with my father during the latter's lifetime. In consequence of this friendship, he showed me some courtesies that encouraged me in those days. None was more helpful than his presentation to me on the day after my sermon of a copy of "An Earnest Ministry the Want of the Times," by John Angell James, published in 1850. This copy was its fourth edition. I read it through the next day, marking in the first chapter the following quotation: "No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality and deep earnestness." Those elements forthwith became a challenge to me and at the same time they loomed up like great mountains in my pathway. I have been discouraged a thousand times in my dream to climb to their costly heights, but I have never been able to get away from the picture flung upon my mind by that sentence. It is indeed the way to an effective ministry, carrying with it all the cost that the best things demand. I have seen so many men lose God in sermon making, as the scientist loses Him in his search of nature, that from my earliest preaching I have sought to guard myself and made preparing my heart more important than preparing my mind.

The great wide fields of ripe harvests call for labor-

ers—true, brave, industrious, clean-hearted men, who have caught the fire from the burning heart of infinite love, upon whose lips have been laid a live coal from God's altar and who live in the light of great distances. There are thousands of noble men in the pulpits of all communions, struggling with untold problems and struggling hopefully in the very face of defeat—men who have buried all hope of worldly ambition and fame, men who have made their closets sanctuaries of prayer, men who count not their lives dear unto them and men of whom the world is not worthy. I wish I had the liberty to tell some of their experiences in these pages, for their experiences would far exceed in interest and profit what I have set out to do as relates to the twenty-five years of my ministry in Baltimore. The joy of service has wiped away the tears of sorrow from their faces, the presence of God has sent a waveless peace over their souls, and the changeless light of the other world has struck the face of the man who is living for God.

The ministry has so combined the intellectual and the moral that we can go through no period of the history of the last two thousand years that does not bear some impression of the influence of the minister of the Gospel. The larger work has been done by the few; the smaller work has been left to the many. Canon Farrar said, "Not to one man in ten thousand, barely, perhaps, to one man in a generation, it is granted to stand forth like a heavenly archer, and hurl into the dark heart arrows of lightnings; to wield, with no feeble hand, the Word of God as that

which indeed it is—a sword to pierce, a flame to scathe, a hammer to dash in pieces the flinty heart:

> 'To preach as one who ne'er should preach again,
> And as a dying man to dying men.' ''

A smaller life may be no less strong and, in a similar sense, no less great. Most of us are as the "infinitesimal ripple made on an immeasurable ocean by the touch of an insect's wing," but that does not prevent our contribution, small as it may be, taking its place by the side of all those forces that have helped in the betterment of mankind. The presence of a minister of righteousness in every age has been like "the dew of God falling upon the soul." Jewish history before Christ might appropriately be divided into Noachian and Mosaic periods—epochs made by the greatest ministers of Old Testament mention. See Elijah before Ahab, Daniel before Belshazzar, John before Herod, Paul before Agrippa, Ignatius before Trajan, Huss before Sigismund, Ambrose before Theodosius, Savonarola before Lorenzo de Medici, Luther before Charles and Knox before Mary! Then read history in the light of these ministers and it will not be difficult to find their places in the civilization of the world.

The seeds of American liberty were gathered on the other side of the Atlantic from events made sacred by some minister's voice. Behold Basil pleading before Emperor Valens for those oppressed by the civil power, or Chrysostom defending his fallen enemy Eutropius before the wrath of Arcadius and Eudoxia, or Calvin proclaiming the principles of representative

government! The minister of the Gospel built the looms from which came the Stars and Stripes. To read the history of Germany from Boniface, the history of England from Augustine, or the history of America from Williams and Edwards is to find the footprints of the ministers of the Gospel in every epoch of these histories.

The minister's power lies in his oneness with God, as the Apostle Peter said of the ministers in his day, "*They preached the Gospel unto you by the Holy Spirit sent forth from heaven.*" "The true minister," said A. J. Gordon, "does not simply use the Spirit; he is used by the Spirit. He speaks as one moving in the element and atmosphere of the Holy Spirit and mastered by His Divine power." Paul said, "*My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power.*" Again Dr. Gordon said, "Our generation is rapidly losing its grip upon the supernatural; and as a consequence the pulpit is rapidly dropping to the level of the platform. This decline is due, we believe, more than anything else, to an ignoring of the Holy Spirit as the supreme inspirer of preaching. We want to see a great orator in the pulpit, forgetting that the least expounder of the Word, when filled with the Holy Spirit, is greater than he. We want the Gospel, forsooth; but in the strenuous demand that it be set forth according to 'the spirit of the age,' we ignore the supremacy of 'the Spirit of God.'" Since the day of Pentecost, we have been under the administration of the Holy Spirit. "To him in the Divine economy," said Henry Edward Manning, "has been

committed the office of applying the redemption of the Son to the souls of men by the vocation, justification and salvation of the elect. We are, therefore, under the personal guidance of the Third Person, as truly as the apostles were under the guidance of the Second." It is a marvelous programme, which God has launched for the redemption of the lost world and in its performance, Isaiah, speaking of Christ, declared, "*He will not fail nor be discouraged.*" The minister and his ministry may not always be that factor in its consummation as designed by God when He committed this to men, but there are multitudes of ministers whose ministries are shadows of Divine holiness. Both of these and to these I say in the words of Whittier:

"Priest of God, thy mission is
But to make earth's desert glad,
In its Eden greenness clad!

"And to level manhood bring
Lord and peasant, serf and king,
And the Cross of Christ to find
In the humblest of thy kind!

"Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in.

"Watching on the hills of faith,
Listening what the Spirit saith,
Of the dim seen light afar,
Growing like a nearing star.

"God's interpreter art thou
To the waiting ones below;
'Twixt them and its light midway,
Heralding the better day.

"Catching gleams of temple spires,
Hearing notes of angel choirs,
Where, as yet unseen of them,
Comes the New Jerusalem!

"Like the seer of Patmos gazing,
On the glory downward blazing;
Till upon earth's grateful sod,
Rests the city of our God."

PART ONE

A Prayer

Thou hast again lighted the hours of time, and it is another day, with its cares, irritations and opportunities. Make us to live in sympathy—Thyself and me—that I may follow Thee in the downward steps of self-denial and may know the nearness of Thyself and the beauty of myself forgotten in my thoughts of Thee and those about me. Give to me health of soul, clearness of vision and strength of mind that I may be calm amid vexations, hopeful amid discouragements and faithful however faithless others may be. Help me that I may see the open door although other doors may be closed, that I may never forget the path to the unfailing fountain and that I may practice Thy presence in order to be used by Thee through the day and to go to my bed undishonored by sin when my body is weary with sleep. Teach me forgiveness, contentment and peace and we shall not have walked the way in vain, for Thou still art God and I a sinner saved by grace. Amen.

—From *God and Me.*

II

My First Years in Baltimore

"Surely you are not so foolish as to think of going to Baltimore—that great Roman Catholic city with its Eastern conservatism—and bury yourself with an obscure and struggling church, when there are other fields inviting you which are more promising and remunerative?" So inquired my friends in the summer of 1891 when it became known among them that I was thinking of accepting an invitation to the ministry of the Third Church in Baltimore.

The church had a membership of less than a hundred. It was self-supporting as it had been from the start, when three years before a division arose in the Harlem Avenue Church. Thirty-three persons withdrew and formed an independent congregation, employing a minister immediately on their organization—first James Vernon, then Thomas Munnell, both well known and highly esteemed. For two years they met in a hall. Then a Lutheran gentleman, whose wife was a member of the church, purchased for them a building site and they forthwith erected the church edifice. It was a daring venture. They appealed to the state and national missionary boards of the Disciples for assistance, but for some reason their application was rejected by both boards. Perhaps the boards did not have the money or they

may not have considered it a promising field. However the rejection had so incensed the Third Church that they had never taken an offering for missions of any kind. Their building was heavily in debt, its mortgage being very nearly the full value of the property. The people were in moderate circumstances, many, however, possessing fine, stalwart characters that are usually more valuable assets in the affairs of a church than money. I did not know what salary they had been paying their minister. In fact the subject of salary had not been mentioned. The audiences were small and internal troubles somewhat marred the unity of the little flock. I was not particularly anxious to go, but somehow I felt that hard places are where men are needed and that it was God's will for me to go.

I was twenty-four years old and not very strong physically, but I carried in my bosom a definite and costly programme of church work, which I had gotten from reading the Scriptures and missionary literature. A finished church did not appeal to me. I had no desire for a made pulpit, however elegant and remunerative it might be. I wanted to make my own pulpit irrespective of its cost. I thought I saw in the Third Church an opportunity if I would be willing to pay the price, remembering that it had been said, "*God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that He might bring to nought the things that are; that no flesh should glory before God.*" I faced the task

squarely and looked through the years, feeling assured that if I accomplished anything in Baltimore, certainly the glory would belong to God and the satisfaction of having been His servant would be mine.

Several influences contributed to my decision. While a student in the College of the Bible, associated with Transylvania College, Lexington, Kentucky, I became deeply concerned about offering myself as a foreign missionary. One morning as three of us walked down the corridor at the close of the senior English class, we decided to approach the President on the subject. I was twenty-two. The other students were ten years my senior and were strong, robust men. The President was a college mate of my father in Bethany College and he had shown some interest in me. He approved of the others, but he advised against my making a decision at that time because of my youth and uncertain health. I yielded to his superior judgment, but my purpose remained unchanged and I decided then to put my life into an American field that would be as difficult as one in a foreign land. I could not think of undertaking an easy ministry for Christ.

Another consideration was my mother. My father died during my first year in college, when I was nineteen, leaving my mother and sister on a farm near the Rappahannock River in Virginia. A white man lived on the farm with his family and cultivated it, but the isolation and loneliness of my mother and sister, especially in the long winter months, had been a constant care to me and I wished to be near them, or have them with me, as I afterwards did. Boats plied

nearly every day between Baltimore and the Rappahannock River, making Baltimore the most convenient city to my home. My mother, however, left me to decide whether I should go to Baltimore.

And still another consideration was Johns Hopkins University. Because of broken health I had left college without completing my course of study. I was confined to my bed for more than a month preceding the final examinations of the third year. Against the President's protest, I appeared in the class rooms on the day of the examinations, took them all and left that night for Virginia. For months I was quite an invalid. When I sufficiently improved I went to Newport News, Virginia, preaching temporarily for the church there and at the same time having the advantage of being under the care of a well-known physician who resided there. Baltimore appeared to furnish just the educational opportunity I desired and it was so emphasized by the Third Church as a special inducement, but before the year was out I saw that it was unfair to a city church, however small it might be, to attempt to be its minister and at the same time to take regular university work. When the university authorities observed the growth of the Third Church, I was strongly advised that if it were my purpose to remain in the ministry, I should abandon the regular and technical university work, keeping in touch, however, with the university in its courses of special lectures and give all of my time to the church. Although conforming to this advice, at first I did not like it, but before many years had passed, I saw the wisdom

of it. Such were the considerations and some of the results that caused me to go to Baltimore.

On the first Sunday in October, 1891, I preached my first sermon there as minister. I made it a kind of installation utterance, although it was not an installation service, but with some timidity I sought to emphasize that a local church had not attained its rightful place except it expressed its life through the channels of missions, education and benevolences, thereby creating character, which is the chief purpose of the church. The sermon did not appear to make much impression on the audience, for many of them felt that those ideals were expressed in loyalty to their local church, which is a common understanding of churches in this day that have not comprehended the purpose of their existence. Perhaps it was improper to preach such a sermon on such an occasion. It at least struck a note that found a response in my own heart and I was the preacher. To my own heart I must be true. The delivery of the sermon, however, was so unsatisfactory to me that a few days after I destroyed the notes.

That afternoon the official board met and it was decided that my salary should be eight hundred dollars, which was six hundred dollars less than they had paid their first minister and four hundred less than they had paid their last minister, as they explained, but that was neither here nor there, for from the condition of their finances it looked exceedingly doubtful whether they would be able to pay that. At the end of the year, however, they increased it to twelve hundred dollars, where it remained for some years, but it

was paid so irregularly, and sometimes not at all, that stating a specified amount made very little difference. They had already fought off several lawsuits and their mortgage was in a building association with weekly payments—the most expensive kind of debt to carry. It was announced in the board meeting that a small debt was pressing them and I suggested that we raise the money right there in the board, for there was no money in the treasury, at the same time handing my contribution of five dollars to the treasurer. I was forthwith informed that the ladies would raise the money in a few days by a bazaar or oyster supper, bringing to my attention another issue that I would have to meet at the proper time, for oyster suppers, fairs, musical and literary entertainments have always been degenerating methods by which Christians raise money for the Lord's work. That evening a larger audience was present than in the morning and a man came forward to renew his covenant with Christ, taking membership with the church. So closed the first Sunday of my ministry at the Third Church, presenting problems that appeared to be beyond my reach for solution, but I was only a workman, promising to labor together with God.

Baltimore is one of the most densely populated cities in America for the area covered, exceeded only by New York and Chicago. I believed that I was the bearer of the Gospel message and I did not propose to deliver my messages to empty pews, when my church was located in such a densely populated city. I wrote off the copy for a handbill. This was printed and a large package of them was sent to the church.

In the midst of the discussion as to how they should be distributed so as to conform to the Baltimore custom of church advertising, I told the committee that I would distribute them myself. They looked surprised at what they regarded as an undignified service for a minister. But I went out one afternoon, tying those handbills on telephone poles and everywhere else where they should not have been placed. Soon a policeman came hurriedly down the street, forbidding my advertising in that fashion. Our conversation brought together a crowd of boys eager to know what was the issue. To them I gave several thousand handbills for distribution. Sunday the church was full and it stayed so. For years after, during the winter months, the Southwestern Police Station appointed this same policeman to the Third Church every Sunday evening to prevent overcrowding, the building, however, accommodating only about three hundred and fifty persons.

I began to plan at once for an evangelistic meeting, the usual custom being for some other preacher than the minister to do the preaching, but in later years I found by experience that the most successful meetings are those which the minister holds himself. Fully a dozen preachers, however, were written to in this instance, but they all declined to come, whereupon the church insisted that I should do it, but I objected. Up to that time I had held a few meetings in the rural districts and small towns, but I was not sure that I could hold a meeting in a big city, where meetings sometimes covered several weeks, for my stock of sermons was limited. During my first college vaca-

tion when I was twenty years old, I went across the river from my home in Virginia into Westmoreland County and held my first meeting in a plain little country church in the forest, near the birthplace of George Washington. I had only four sermons for the occasion and did not expect much of a meeting, but to my surprise and confusion, the interest was good and a considerable number of persons made their decision for Christ. The people desired the meeting to continue, but to my mortification I had to acknowledge that the sermon supply was exhausted and I hurried back home without so much as baptizing the new converts. A few days after, however, I returned and did this. I did not want to repeat any such experience as this in my new pastorate, so I explained to the church the difficulty in the way of a young preacher's holding his own meeting. But there was nothing else for me to do or else have no meeting. So, with much fear and trembling I opened the campaign.

The meeting continued for little more than four weeks. The sermons gave out, but the interest so increased that I found little difficulty in preparing new sermons every day. Ninety persons came into the church, about doubling the membership. I took this as God's witness to my ministry there, for *"No man can say Jesus is Lord, but in the Holy Spirit."* This was followed in the spring by another meeting that brought in many more, so that by the end of the first year one hundred and twenty-six new members had been added to the church. In the midst of these blessings troubles arose in the church which gave me much concern. My health failed and it looked as if my min-

istry was about to terminate, which had been marked by my ordination on May 8, 1892. The physician advised that I take an absolute rest for the entire summer at the Greenbrier White Sulphur Springs in West Virginia, remarking to some of my friends as I left the city, "I doubt if you ever see him again except in a box." However, by the fall I had gained some strength and returned to the city. The report of my first year showed that in spite of my illness, I had made more than five hundred calls, seeing more than fifteen hundred people in their homes, preached one hundred and eighteen sermons, delivered one hundred and five addresses and attended eighty other meetings, besides writing numerous articles for the papers. My first series of tracts appeared that year.

The second year was attended with many vexing problems. New members were added, but so many of the older members left through the revival of old quarrels, that the Third Church was about where it was when I first came, which was such a discouraging condition that when I got into my third year with no cessation of these difficulties, I began to consider seriously whether I had not made a mistake in coming to Baltimore. I did not so much as hint my thoughts to anyone until one evening I was invited to the home of Captain W. J. Bohannon to meet with some of the officers to talk over church affairs. The captain was a remarkable man. He was the master of the largest steamer in the Old Bay Line fleet and was ready to discuss the Scriptures on his steamer or elsewhere with Roman Catholics or Protestants, being always able to give a reason for his hope. He had been the

ruling elder of this flock from the start, sometimes preaching on Sundays and periodically superintending the Sunday-school. I was always obedient to his rulings, whether I agreed with him or not, never so much as leaving the city for a day without informing him or one of the other elders, nor did I make any move in the church without consulting the eldership, whose cordial coöperation I always had. I had been reared to obedience and to know the necessity of order.

The occasion of this meeting, however, was to inform me that it was the sense of this committee that I should be the ruling elder in the Third Church, which came as a very unexpected proposition. I not only felt my unfitness for the position, especially because of my years and lack of experience, but I did not care to serve in that capacity with the difficult problems that surrounded us. I then informed the committee that I was thinking of leaving because of the unsatisfactory conditions, nor did I see how those conditions could be bettered by making me the ruling elder, but in courtesy to their insistence I promised that I would prayerfully consider it, giving them an answer in thirty days. At the time appointed we met and I informed the committee that while hesitating to name the conditions, I would remain, taking the position of ruling elder, provided all the officers of the church resigned and likewise all the officers in the various societies of the church, leaving me free, in consultation with a committee, to select such persons for the approval of the church as we thought proper. I expected these conditions to be immediately

rejected, making it easier for me to leave, but the committee agreed to my proposition with considerable enthusiasm, informing me that many in the church were asking for just such a change. The whole plan was stated to the church on the following Sunday and by a public vote accepted by them. The new officers of the church were selected for a term of three years. Prior to this time they had been selected for an indefinite period. The various societies were reorganized, officers being selected for a term of one year, and in several instances no officers being allowed to succeed themselves at the expiration of their term, especially in the Christian Endeavor Societies, where considerable friction had occurred in consequence of re-elections. This was a severe method of correcting abuses, but the people were back of it. It marked in many respects the best years up to that time in the history of the Third Church.

Great problems still faced us, however. We were only at the beginning. The planting of a church in a large Eastern city is no easy task, nor can it be done in a day. I had much to learn, as did the people likewise. Audiences were constantly changing, members were coming and going, the development of a congregation out of its heterogeneity into homogeneity required time, patience and prayer. There was a willingness to learn and to do, but so few had that fine sense of fidelity developed at all. Many of the church officers could not see the necessity of their regular attendance on both services on Sunday, mid-week prayer-meeting and the monthly official board meetings, neither could the new officers in the various organizations and the

Sunday-school teachers see their obligation to these public services. They seemed to have taken their positions as posts of honor and not service. They were out calling or receiving callers when their duty called them to public worship as it does every person who holds any kind of a position in the church. Some of them appeared not to have the slightest conscience on the subject, just so they attended one service on Sunday. They were always kind and courteous to me, which only added to my heartaches, reminding me either of my inability to teach them, or of there being no foundations in themselves upon which to build. I have valued personal friendship in my flock most when that friendship expressed itself in a finer loyalty to the church than to me. I will pass away, but the church will remain. This little legend, which I read when a boy, often came to my mind and helped me. A prince in one of the Germanic tribes in the Middle Ages abdicated the throne because he could not manage his subjects and took up clock making. One day he could not make a clock work and he said, "What a fool I was to abdicate my throne because I could not make my subjects work with me and here I cannot even make the wheels of a clock work for me." Preachers sometimes have to be taught by the unfaithfulness of their flock before they are competent to teach the great lessons of faithfulness. I had set my heart to learn from every channel. Both the faithful and the unfaithful taught me lessons of value.

Added to these trying conditions, our building was partly destroyed by fire in the winter of 1894, which necessitated moving our services to an incommodious

hall for four or five months. The audiences became scattered and troubles of various kinds surged to the front, so that amid our many blessings, adversities and difficulties abounded. To save my heart, I turned at this time to other channels of public service, for I felt I must occasionally find some other atmosphere to relieve the pressure of my burdens if I would stand at my post and live on the sunny side of the hill. On May 18, 1894, I sent forth the first copy of *The Christian Tribune,* which later became a sixteen page weekly paper, serving as the medium of communication between the Disciples in the Atlantic Coast States.

I found no little satisfaction in literary pursuits and spoke occasionally on literary themes. At one of the anniversaries of Edgar Allan Poe in Westminster Church, Baltimore, where he is buried, I was invited to make the address and I take the following excerpt from the address, which appeared in the city papers:

"There is no life in all American literature that is so sad as that of Edgar Allan Poe. It appears like a tear upon the cheek of human genius. Whether we look at him as the orphan at six years old in the wealthy home of Mr. Allan, after whom he was named, and by whom he had been adopted, where he grew up like the rarest flower without the best attention of the florist; or, whether we look at him as the self-willed youth, leaving home, despite all entreaty, to take up arms against the Turks in defense of the Greeks, and against the Russians in defense of the Poles, neither of which he really did; or whether we look at him as the editor, dipping his pen to his finger tips in gall as he wrote his reviews, and himself shivering beneath

the slightest dart from another's pen; or whether we look at him as the dying poet, whose laurels gathered the dust of contempt, we are saddened at the sight of the wretched rôle he played under that weird shadow that reached from his cradle to his grave. He was a genius born, and held the embryo of greatness, but he moved through life like a ship whose crew never stood on watch, but tied the rudder amid the greatest storm, and then piped and danced till day died in the deep.

"Literature never had a more ardent devotee than Edgar Allan Poe; indeed, to him literature was religion, and he worshiped at its shrine. He borrowed immortality from religion, and, in his verses, he wrote his life, and he who reads the words of the poet-dreamer, reads the biography of the melancholy man. His great ability in the mechanism of composition placed him more than once as the master among critics, and when from his wonderful brain came 'The Raven,' for the first time English critics lifted their hats to American genius, and the *literati* from both sides of the Atlantic crowned him prince of the poets of his day; but the star, shining so brightly. was eclipsed, and died in the distant clouds. His life, so richly endowed, spanned only two score years, and his friends and enemies have clashed arms over his grave. They who hated him most have erected over him a monument of contempt, and they who loved him best have laid their garlands of affection upon his scarred memory. Be the charges against him true or false, I deplore that, in spite of contradictions, upon his name rests the stigma of a gambler and a drunkard, for Edgar Allan Poe, in the language of an English reviewer, was for a time 'the most brilliant genius of his country.' The harp of his soul was fit to be touched only by angels' hands, but demons burst through the door and smote the chords, turning darkness upon day."

I was also interested in problems at large, especially those having to do with social justice. In 1894

severe agitations arose between capital and labor and strikes were common throughout the land. I preached a sermon dealing with this question, contending that both sides were wrong, both being selfish, arrogant and unbrotherly; consequently both had left out of their thought the one Arbiter of all difficulties, Jesus Christ, who taught, "*All things whatsoever ye would that men should do unto you, even so do ye also unto them.*" Between the upper and nether millstones of capital and labor, manhood was being ground out of human life, manhood out of the capitalist and manhood out of the workingman. The price of progress is dear, but a society so organized that the precepts of Jesus are counted impracticable in it cannot claim to be a Christian society. The sermon was copied from the Baltimore papers by several Western papers. I give here only an excerpt as follows:

"There is no greater question today that is occupying the attention of the economist than that of capital and labor. Certainly there can be no higher standard of appeal to which all of these difficult problems could be carried with more safety than to Jesus Christ. So long as the employer cares nothing for his employee except for his labor and the employee cares nothing for his employer except for his money, the chasm between employer and employee will widen and the only bridge that can span it is the one upon every arch and pier and girder of which is written '*All things whatsoever ye would that men should do unto you, even so do ye also unto them.*'

"The workingman fills both an honorable and vital position in our national life. As a fellow-worker with him I am his friend and my respect for him often passes into admiration, for the drops of sweat upon

his brow are the gems of coronation; but I am not in sympathy with this workingman's craze, upon which politicians are riding into office and by which organizations are aspiring to preëminence. No sooner is a banner upon which is inscribed 'Labor' unfurled to the breeze than men in factory and mill and shop, without investigating into its character, wildly salute what they regard as a harbinger of better days, without considering its justice, which is as unwise as for me to follow some flag upon which is inscribed the word 'Church,' without inquiring into the merits of its call. All this is an evidence of unrest and dissatisfaction, but with a population so heterogeneous as ours the American workingman should think well before he acts. Burning cars and intimidating men is not spite against the railroads, but rebellion against government and every time the strikers roughly handle a 'scab' workingman or destroy property they justify whatever intolerance and selfish methods their employers may have used against them. Rough treatment meeting rough treatment is not the way to permanent peace. Whatever amount of property is destroyed will have to be replaced through taxes which come ultimately from labor. All that is lost in the strike will have to be earned again in the sweat of the workingman's brow. He accomplishes nothing by this method, but makes his own burden harder. Jesus Christ offers a new and better way for the settlement of difficulties.

"After labor has crushed capital and destroyed the vested rights of corporations, who will furnish the capital and who will conduct our great enterprises that give employment to so many thousands now? This rash method of employees is thoroughly permeated with anarchy and should be spurned by them as they attempt to spurn the oppression of the capitalists. The rights of a workingman are as sacred as those of a king, and he has as much right to form unions as

capital has to combine, but he will never attain those inherent rights by transcending justice, violating law and declaring war upon his employer, any more than the capitalist will attain the position of wiser citizenship by scrimping the wages of his employees and oppressing them by unreasonable hours of labor. The workingman has as much right to set his prices for his labor as the manufacturer has for his goods; he has the right to leave the shop when the prices fall but he has no right to interfere with the man who takes his place, any more than I have to interfere with a minister who succeeds me in this pulpit. If any good comes out of these strikes may it be to so arouse the American people that the necessity will be devolved upon Congress to appoint a permanent commission of arbitration, where both the oppressed and the oppressors may find justice and peace. Capital is narrowing down so rapidly into the hands of the few and the complaints and cries of the laborers are so blocking the gateway of the opening century that there seems never to have been such a time when the religion of Jesus Christ should stand out stripped of all formality and theories, so that the simple truths in practical life may shine out in that sweetening grace so as to bring order out of chaos and turn our humanity Godward."

Some expressed their approval of this position and others their disapproval. The Knights of Labor in Baltimore passed resolutions commiserating me while the Soldiers' National Reunion of the Grand Army of the Republic invited me to deliver a sermon at their annual encampment, which I accepted. This involved me in quite a humorous experience. On reaching the Western town where the encampment was to be held, no one appeared to be at the station to meet me. I observed a group of gentlemen meeting another group,

who were getting off the train. Prince Albert coats and silk hats were in evidence. I had never been distinguished for conspicuous dress and on this occasion I wore a sack coat and other things in keeping with it. Nobody appeared to so much as look at me, so I concluded with a degree of certainty that that was not the committee that was to meet me. After the station had been cleared, I went up to the ticket agent and asked where such a man lived, calling him by name. I was informed that he and a committee had just left the station, having come down to meet several gentlemen, who were on the programme of the encampment. I walked up to his house, rang the bell and was ushered into the parlor. When I introduced myself, this distinguished gentleman could not conceal his disappointment, and perhaps suspicion. As far as courtesy would permit, he asked such questions regarding myself and my work as would establish my identity; evidently, however, my Southern accent and my youth were causing him painful embarrassment. Somehow it has been a common experience with me in meeting people who have heard of me but have never seen me that they imagine me to be about seventy years old, with white hair and long white beard. I have sometimes thought that they must have associated me with Peter Cooper, whose picture used to be frequently in the papers; or maybe I was confused with my father or my grandfather, whose name I bore.

However, through the afternoon several conferences were held by the committee and I could see clearly that I was the subject of discussion. Each of them called, talked with me a while and then left. In the

evening the whole committee called in a body, frankly acknowledging their embarrassment, the issue being, as I had suspected, especially my Southern birth and sympathies. I offered to relieve them by not keeping my engagement, returning East on the next train, but that would only have added to the awkwardness, so it was decided that I should speak at the time and place announced. That night a terrific storm arose, carrying in its path general destruction of property, washing away railroad bridges and demolishing several buildings in the town, among them the encampment tabernacle. Sunday morning it was still raining. I delivered my message in one of the smaller churches to as suspicious an audience as I ever stood before. My address was a common-sense appeal for confidence between the North and the South. It was published in full in the town papers. I give here only a paragraph as follows:

"Reflecting upon the sacred associations of this gathering, I involuntarily find myself standing by the furrow in which fell the soldiers of the blue and the soldiers of the grey. I would place upon their graves a common garland, for were they not all brave men? There I would drop a common tear, for were they not brothers of American blood? I would not tear afresh the wounds of our honored dead, nor would I put a tear upon the cheek of the soldier's orphan nor draw a sigh from the lips of the soldier's widow, for, be they soldiers of the North or soldiers of the South, they were all honorable men. I come with no apology from my fair Southern land, whose escutcheon is still untarnished, and from her defeated battle fields arises a fragrance sweeter than the fragrance of a crushed flower. With uncovered head, and heart heaving with deep emotion I stand amid her graves, her marble

shafts, her broken swords and her mildewed flags, and I believe that I am standing on sacred ground. Yet I lift up everlasting thanksgiving that God Almighty threw the dice of battle and lifted the nightmare of human slavery from the American Republic and preserved our sisterhood of states into a compact union. In the words of the golden-hearted Grady, 'Now, what answer have the men of the North to this question? Will you permit the prejudice of war to be kept alive in the hearts of the conquerors when it has died in the hearts of the conquered?' I would lift high the sword of U. S. Grant, that the children of the South and the children of the North may revere it, but by its side, and no whit lower, I would put the sword of Robert E. Lee. Then from the battle fields of Bull Run, Shiloh, Chancellorsville, Vicksburg, Cold Harbor and Gettysburg I would gather the burst balls, the broken bayonets, rusty swords and old worn-out muskets, and I would pile them into a great heap, but above them all I would place the document of emancipation that broke the shackles of American slavery as far greater than all the battles in the war between the states, prophetic of the time when the arts and implements of war shall be declared as remnants of a barbarous age, and human mind and human heart, under the meridian splendor of Divine grace, shall solve all problems of human justice, until humanity has grown into the likeness of its God."

I would hardly deliver the same kind of address now, especially that referring to the glory of war. After the services, however, I discovered that the tide had turned in my favor. The committee called, insisting that I should deliver the same address that evening in the largest church in the town, but having complied with the committee's original request, I good-naturedly bade them good-bye, returning East

that evening. Later the Bar Association of the town invited me to return for a special lecture on a similar subject, but the episode, at first awkward, had become so pleasant that I decided to leave it there, although some rabid political papers tried to make capital out of a Southerner appearing on a programme of the Grand Army of the Republic.

Occasional activities in channels other than the routine of the Third Church served the desired purpose with me. Out of these experiences I saw the advantage of the foreign missionary's furlough. I was doing missionary work as difficult in many particulars as that in a foreign field. Always on my return to Baltimore I worked harder to bring the work of the church up to a higher standard of service, so that by the grace of God, in the first three years, the way was cleared for the foundation to be laid in the after years.

Impressions on the Heart

In the quaint little house where Shakespeare lived, at Stratford-on-Avon, for many years no register was kept, and visitors wrote their names upon the ceiling and walls until every bit of space had been occupied with some handwriting; and it must not be forgotten that fully forty thousand people visit there every year. Sir Walter Scott had written with his diamond ring his name upon the window-pane, and there were the names of Washington Irving, John Ruskin, and a host of distinguished and non-distinguished visitors.

Standing there, I felt as though that little room was like the human heart, sensible to every influence, and inviting every comer to write his name upon its walls; for the heart is the most impressionable of all God's works. It gets a part of every passing thought, word, look, picture,—everything; and here lies its salvation, if it catches the good; or its damnation if it holds the bad. Luther wisely said, "I am more afraid of my own heart than of the pope and all his cardinals." And hence that imperative demand, "*Love the Lord with all thy heart.*"—In *The Sunday School Times.*

III

The Formative Years

There is a wide difference between the ideals that fill one's dream of life and those ideals when put into practice, up against the hard knotty problems of the living world. I was thoroughly conscious that I was passing out of the former into the latter—"in some sense my mind was on a journey," as Newman expressed it—but the difficulties far exceeded my expectation, although at times their severity rather lent a fascination to the task, making me feel my kinship with the pioneers on the mission field, as well as with those early disciples in the first centuries of Christianity.

As grave as were the financial problems—and I always felt I erred in not taking direct hold of this department at that time—nevertheless the problem of the fidelity of the people to the work was graver. I did not mind doing all sorts of petty jobs around the church, if out of the multitudes that came I could find foundations upon which to build a permanent work. I never understood the parable of the sower until those years. When Jesus spoke of some seeds falling by the wayside, some on rocky places, some among thorns and some on good ground, He described the four classes that enter the Church, leaving one-fourth as the dependable membership, those of the good ground. George Müller estimated the whole

Church on this basis and I am led to think that he was correct. My own observation has led me to conclude that religion in the lives of most people is very superficial. It was always a personal sorrow, however, having led one to Christ, then because of shallow soil, or rocky ground, or some kind of thorny growth, this one would become independable by irregular and uninterested attendance, leaving the fourth part that came into the Church the good ground upon which to build.

So serious was the problem regarding the foundations for a permanent work that at one of the official board meetings, the question was raised whether the work was really worth the sacrifice, and the prevailing opinion appeared to be that it would be better perhaps to let the creditors take the property, have the members to go into the established churches where conditions were easier and for me to accept the next invitation I received to some good church, where I could live without daily vexations and burdens. It sounded very reasonable and pleasant. I informed the board, however, that they could do as they desired, but I intended to stand by the work, however great and impossible the difficulties might be. Long ago I had decided to undertake a work in an American field that was as difficult as any in a foreign land and I felt that I had found it. I believed, however, that men were made for just such places, for in this way the Church grows.

Nearly the entire membership of the Third Church had come directly from the world. Most of them had been christened Roman Catholics, Methodists, Episcopalians, Presbyterians, Lutherans, or in their primary

years had been in a Baptist Sunday-school, or no Sunday-school at all. They were in the main a part of that great host of Sunday-school scholars who drift into the world and whom the Church never hears of again, growing up with little or no knowledge of Church life. This was a needy and neglected field, and to this task the Third Church set itself earnestly. Persons who were members of other churches were not sought after, but the unaffiliated were brought to line up for Jesus Christ. My policy has always been to treat members of other churches just as I would like ministers of other churches to treat members of my church.

I preached the Gospel as I understood it without being influenced by any human conditions whatsoever. I sought to make my message as catholic as my invitations, and at the close of every sermon an invitation something like this was given and is still given: "If there is any person here who desires to confess his faith in Jesus as the Christ or to renew his covenant, you are invited to come forward. You are not required to join this church. You may join the church of your choice. Or if there are any here who desire to take membership with this church, you are invited." Thousands have come to Christ upon this invitation. If the person, coming forward, had never been a Christian, he was asked publicly: "Do you believe with all your heart that Jesus is the Christ the Son of the living God and your Lord and Saviour?" Or if he was a member of another communion and desired to be baptized by immersion, his confession would not be taken, he having already done

that in his previous Christian service, it simply being publicly stated that he had come forward for baptism, upon which he could remain in his church if he desired and frequently he did this. Or, if he had formerly been a Christian and did not come to join my church, he was asked: "Do you hereby renew your covenant with God through Jesus Christ our Lord and reconsecrate your life to His service?" Or if he came to take membership, the whole membership of the church was asked to stand while a copy of the Scriptures was presented and the right hand of fellowship given, thereby making him a member of the local congregation. This last was always made the least in insistence.

Sometimes in holding meetings in other local churches some have objected to the broadness of this invitation. Under such circumstances I have usually told them that I could close the meeting and go home without any cost to the church, but that I did not know how to give any other invitation any more than did the drummer boy in Napoleon's army know how to beat a retreat. The Gospel invitation is always narrowed when it is made an invitation to join some local church or some particular communion. I have always felt that I am in a bigger business than merely building up a local church and this policy is in conformity with the spirit of the Scriptures.

It took some while to get a proper financial basis in the Third Church, but gradually it came. One important step was the abolition of all illicit methods of money raising. This might have been done earlier by a positive protest against it, but it was far better

to so educate the people that they would demand it themselves. Two incidents prepared the way for this, along with the incoming of a young man who took as much interest in the church finances, and a permanent interest, as in his own financial affairs. The first incident referred to was a two weeks' meeting, preaching every evening on some Scriptural instance or principle of giving. It was not a very popular meeting, but the emphasis alone called attention to a great principle in Christian living that helped greatly to a better understanding of giving. The other was in my being the president of a bazaar a year or so after. When the ladies came to hold their annual bazaar, lasting a full week, they found difficulty in getting a president and I offered to take the position, greatly to their astonishment. I worked at it faithfully both before and behind the scene, keeping an account of all the transactions. Shortly after it was over I announced the number of fusses and doctors' bills, making the amount of money raised for the church rather inconsequential, although as a financial asset it was up to the usual standard. But that was the end of fairs, oyster suppers, bazaars, musical and literary entertainments for raising money in the Third Church.

A supper without financial profit and a musical and literary entertainment without charge are helpful in the social life of the Church, but as a method of raising money for that Jesus who had His Calvary and Arimathæa for us, it is both disorderly and dishonorable, when we have the money in our pockets, which we refuse to part with except we get fried oys-

ters, hot coffee and biscuits or such like in return! There is a meanness in the atmosphere of a church bazaar, whether Protestant or Roman Catholic, that clogs the channels of spirituality. The next year after the Third Church abandoned this worldly method of raising money, we almost doubled our receipts and continued on the up grade financially. Most Christians are ignorant of the blessing attending the giving of their money for the Lord's work, sometimes due to their own willfulness and in other instances to the lack of proper instruction from the pulpit. People who have tried giving rarely abandon it.

The policy of the Third Church was self-government in things pertaining to expediency. In matters of faith and conduct the teachings of Jesus and His apostles, as recorded in the New Testament, were constantly emphasized as the supreme authority, for we had pledged our loyalty to Him as Lord and Saviour. Persons elected to positions were given freedom to develop their work on their own lines, so that frequently I purposely stayed away from the meetings of the various organizations, giving large opportunity to their ability of initiative, unless the development precipitated friction, when they were immediately advised with, one organization not being allowed to trespass upon another in matters of service. The officers of the church were selected by the minister in association with a committee and approved by the official board, one dissenting vote usually preventing a name's going to the congregation for their approval, one-third of the officers coming up for election every

year. The names were presented to the church to be voted on three or four weeks from the date of presentation. If there were any objections to a name, the objection would be referred to the official board. If the objection were reasonable, the name would be withdrawn; if unreasonable, it would be presented on the day named, along with the others, for the vote of the congregation, every effort being made to avoid cliques and friction, and the plan has worked well.

An officer who had been unfaithful in his Christian conduct or negligent in his public duties, or careless in his weekly contributions, or irregular in his attendance on the board meetings without a good excuse, was regarded as ineligible for reëlection at the end of his term of three years. It is needless to say that the church was constantly changing the membership of the board in an effort to find men who had the sense of fidelity to the sacred trust of an officer in the Church of Christ—the greatness, dignity, privilege and blessing of which few men realize. In some instances men who were diligent in secular affairs and appeared interested in spiritual affairs, on being elected to office in the church were exceedingly slothful in their spiritual duties, getting some kind of a notion that their office gave them the privilege of absence more than otherwise and without explaining their irregularity either to the church or to the official board—a thing that no business man would think of doing in his business, indicating not intentional discourtesy or any ugliness, but simply a lack of understanding of God and the Church, which so pained me in the instance of every irregularity that I could but

recall from time to time one of the sayings of Napoleon, whose table talks I was fond of reading as a boy. In 1789 he said, "Good God! how rare men are. There are eighteen millions in Italy and I have with difficulty found two, Dandolo and Melzi." I could usually find one here and there, but in time the official board came to be made up of men whose fidelity gave worth to their counsels.

One of the relief of these years, and all years for that matter, has been the friendship of children. There was rarely a public service of any kind that children were not in attendance. It was a common thing to preach on Sunday evenings with children sitting around at the base of the pulpit platform. One sleepy or gaping grown person will disturb me far more than the disorder of half a dozen children, whose right to restlessness I have never failed to recognize. God used the ministry of children to help me over many a hard place in those formative years. In calling, to be told that only the children are in never caused me to turn away from a door. It was such an instance in my first calling in the city, that a group of little girls of the neighborhood were keeping house with another little girl, when I called. Most of them were at church for the first time the following Sunday. Later one of them became the organist in the Sunday-school when her feet barely reached the pedals and some years after she became the church organist.

One day, sitting in a group of children, this time in one of the rooms of the church, telling them stories, a little girl stopped me to recite a verse she had re-

cently got to memory. It was *"My God shall supply every need of yours according to His riches in glory in Christ Jesus."* Her persistency to recite this brought a roar of laughter from the other children as they crowded around my chair, but the quotation had gone to my heart. It was at a time when I was greatly perplexed about certain conditions in my work and for my answer this little girl had called me to God, who did supply my need of both wisdom and patience. Somehow I had never seen this verse before. Had it come directly from the sky on this occasion I could not have been more sure that Jesus was speaking to me. It was so personal that ever after in presenting a copy of the New Testament to persons taking membership with the church I usually wrote this verse on the fly leaf.*

Evangelistic meetings with the minister doing the preaching became the established custom in the Third Church and it had many advantages, both for the preacher and the church, making the minister both the sower and the reaper, which every minister ought to be. At the same time it strengthens the tie between the minister and his flock, making it easier to deal with those who have been brought to Christ through his ministry. Every second or third year another preacher would be secured for these meetings and many

*A copy of the New Testament with the Psalms is always given to every person at the time he is received into the church. If he has recently made his decision for Christ and been baptized, beneath his name is written, Confessed Christ (Matt. 10:32, 33) or (Rom. 10:9, 10) or both passages are cited; following this is written, Baptized into Christ (Gal. 3:27), followed by the date when he became a member of the local church. Then Phil. 4:19 is written out in full. If he bears a letter or renews his covenant, it is simply stated that he became a member of the local church on such a day, followed by writing out in full Phil. 4:19.

precious memories cluster around those fellowships. For several summers street preaching was conducted, having services at two or three places on Sunday evenings before the eight o'clock service at the church. While I spoke in all these services, competent laymen accompanied me, reading the Scriptures, leading in prayer and frequently preaching, besides a group of singers, who always accompanied us. At another time in the summer we would go by a small boat to the front of the river resorts and there sing the old familiar hymns amid the dissipation of the multitudes.

On one occasion, one of the members moved to Howard County, perhaps twenty miles from the city, and invited me to visit there in the summer. I accepted the invitation, provided that a tent would be erected, so I could preach every evening. This was done and a meeting started on Sunday evening. No one was in the tent with me but the singers, who came with me from Baltimore, and the family I was visiting, while on the outside were dozens of carriages and buggies filled with the neighbors, who had come through curiosity and who were somewhat suspicious, as we were all strangers there. The only churches in that community were Roman Catholic and Methodist. After preaching for a while, I stopped, called for a hymn and announced that I would take up the second division of my sermon at the conclusion of the singing, and that during the singing I would visit the people in the carriages and buggies to ascertain if they agreed with me on the first division of the sermon I had preached, and I did it. Before taking up the second division of my sermon the tent was full.

The hospitality of the people was very cordial, many of them sending their buggies to have me dine with them, so that nearly every day I was in some new home, reasoning out of the Scriptures and having prayers.

The meeting closed with sixteen persons having confessed Christ. A very striking scene came at the close. One of the leading citizens of the community arose near the end of the service on the last night, made a brief speech regarding the meeting, and then asked if I would baptize him before returning to the city. We went the next morning for the ordinance to a dirty little pond in a plowed field. As he came up from the water, his wife, handsomely gowned in a black silk, got out of the carriage and asked if I would baptize her. As she came up from the water, the daughter-in-law, equally as handsomely gowned, asked if I would baptize her. It was somewhat like the baptizing of the household of the Philippian jailor —*"the same hour."* Others followed in being baptized. This incident made a profound impression. Some asked to organize a church there, but the community could barely support the churches that were already there. Several came to the city, taking membership with the Third Church, and others took membership with the Methodist Church.

The Third Church stood for evangelism, working in season and out of season for the salvation of a lost world. The inactivity of a church in the work of attempting to save men and women is an indication that it has lost its commission for service. The same principle applies to an individual. If a Christian has no

interest in the salvation of others, it indicates a decaying faith—an unholy condition of heart and life.

Much time was spent in visiting persons not identified with the church, but who attended there from time to time. No condition was a barrier to this work. One evening I made a call from the pulpit for some charitable work and, as I was standing at the door, a man passed out, putting in my hand two dollars for the cause I had named. Being a stranger I asked his name, but he pushed by me and was gone. Next Sunday he was there and I recognized him. Again I asked his name and he again declined my request. The Sunday following he was there again. This time I asked several persons near him, pointing him out, when one man said, "That's Berger, who runs that big saloon on Baltimore Street," naming the corner where it was located. Monday morning, right after breakfast, I went to the saloon, going in the front door. As I entered he arose to wait on me. When he discovered who his early caller was, he ran from behind the bar and taking hold of me said, "Mr. Ainslie, I can't let you stay in this place," to which I replied, "If you can stay here six days in the week, I certainly can stay here a few minutes this morning." We had a friendly tussle, when I yielded to his pleading and strength, going back into the dining room. We had a long talk over the saloon business, when he insisted that I would not come to see him there again, and if I did, to come in the side door. I told him I would be back to see him, coming in at the front door, in thirty days from that day, and the only way he could stop my visits was to change his business. Then he

said, "I will sell out before thirty days are up," and he did, going on a farm to live. Later he returned to the city and opened a produce store near one of the markets, becoming an attendant at another church.

On another occasion, I was out visiting the sick, where I met a man, who never went to church. We had not been talking very long, before I discovered that he was quite hostile to the Church, especially criticizing the Church for not doing more for the poor. I thought he was very nearly right. He had read his Bible and he reminded me of the practices of the Church in the New Testament times. I made no defense, but acknowledged that the Church had forgotten in many instances her duty to the poor. He told of a special case of an afflicted man in his neighborhood in great need, but that no church had given any assistance, most of the help coming from those outside of the church. They had raised ten dollars, but they needed ten more. I said, "You come to my prayer-meeting to-morrow evening and the church will give you ten dollars." Although he had not been in a church for a long time, he was there. When the ten dollars was given him for his neighbor friend, he said, "I am coming to service next Sunday." A few months after he came in the church and later was made a deacon.

One Sunday a group of boys was entered in the primary department of the Sunday-school. I called at their home and learned that none of the family were identified with the church. I made several attempts to see the father, but failed. Then I wrote him a letter, reminding him of the necessity of making his

decision for Christ and urging that it be done at once. The following Sunday evening about six o'clock a fearful storm broke over the city, snow, hail and sleet. I was living about ten squares from the church and the street car line was not convenient. For the first time in my ministry I hesitated whether I would go to church that Sunday evening on account of the weather. But I had written this letter, asking this man to meet me there at eight o'clock and it had to do with his salvation. I went through the storm, finding only about a dozen persons there. I recognized all those but one. I had never seen the man to whom I had written, so I thought perhaps the stranger was he. I went down the aisle shaking hands with all. Coming to this man I asked if it were he and if he had gotten my letter. He replied, "Yes sir, I received your letter and I have come to-night to answer it." He came in the church and later served as superintendent of the Sunday-school for a time and as deacon of the church.

But all cases did not work like this. One night about ten o'clock, I was making my way home, going up Hollins Street near the church. It was intensely cold; the snow was nearly a foot deep and was still falling. The streets were deserted. I saw a man reeling in his attempt to make his way through the snow. I went over to him and discovered that he was drunk. I asked him where he lived and after much difficulty he told me, being about ten squares out. I knew he could never get home in the storm, so I offered to take him. Arm in arm we tramped away. I saw several policemen, standing on their lonely beats, but no one

else appeared on the streets. When we reached the street that he told me he lived on, I was unable to locate his home. The man was dazed and could hardly speak at all, but by much effort, I learned that he lived in Sextonville, which was more than a mile further. I had never been to that little settlement and did not know how to reach there, but I could not leave him lest he would fall and soon be covered in the snow.

We started for Sextonville under his sign language, for by this time I could not understand much that he said. He insisted that we should go across a dark, vacant lot, which was irregular, with a big hill on the further side, as I afterwards discovered. We had not gotten very far when down we both went. It was up and down many times until we got to the brink of the hill, when I wanted to take him back, going around the hill. He insisted on going down and the next thing I knew, after rolling over each other many times, we both were lying covered with snow at the bottom of the big hill, facing the Union Stock Yards. After pulling vigorously at him, I got him up and we started again. I have never known whether I was on the right or wrong road to Sextonville; but, when we got back of the Stock Yards, I was lost and I dared not go any further, besides, my man had fallen in the snow so frequently, and was so hard to get up each time that I decided to retrace my steps and make for a light that I had seen half an hour before from the window of a saloon.

Before starting back, I let the man lie in the snow for a while and I sat by him on a broken freight car

so that I might rest a little. There was not a sound out there in the darkness except the grunting of the pigs in the Stock Yards; not a light except several street lamps in the distance on the suburbs of the city. A more weird scene I could not imagine. Had the man been large I could never have held out, but he was under my size. Making our way back, perhaps a quarter of a mile, falling many times, we came up to the saloon. I pushed open the door and my man fell full length on the floor, where he lay for a time as though he were dead. I said to the bar keeper: "Here's one of your products." With some profane language he ordered me to take him out. We quarreled for a little while and I asked for a phone, calling up the Southwestern Police Station. When the operator learned that I was at Hudson's saloon with a drunken man at one o'clock in the morning, he was not slow to inform me that I was in one of the most notoriously wicked dives in the city, and it looked so. A mixture of white and colored musicians —men and women—were playing on several instruments in a dimly lighted room, while others were drinking at the bar. Soon the patrol was there, taking the man to the police station, and I went home.

Next morning I hurried to the station before the trial to get a daylight glimpse of my man, but when I got there his trial was over and he had been dismissed, this having been his first offense. I was informed that when he came to himself the next morning and was told how he got there, he said to the police magistrate, "Your honor, charge me anything you please, just so I can get away from here before

that preacher gets here, 'cause I certainly will be ashamed to see him after all that trouble he had with me. I'll swear before all the saints that I'll leave the city before I ever get on another drunk again." And he departed by one of the back streets lest he meet me on the main street leading to the station house. These experiences, and others like them, lent a relaxation to my ministry at the Third Church that helped me to forget the harder problems which were daily meeting their solution, and a faithful membership was gradually coming into evidence in many ways, for the increase was of the Lord. *"Neither is he that planteth anything, neither he that watereth; but God that giveth the increase."* I was coming to know that while on one side I was dealing with people, on the other side I was dealing with God, and the results were with Him, so I had to be patient, working diligently with the people and waiting reverently upon God. *"For we are God's fellow-workers; ye are God's husbandry, God's building."*

I was going constantly—too constantly, for I was unconsciously going beyond my strength, holding two, sometimes three, meetings a year, editing *The Christian Tribune* and looking after the affairs of the Third Church, but I was very happy in being able to do what I could. At that period a leading physician and surgeon of the city—a Presbyterian—sent a message through my sister for me to come to his office next day at a stated hour. I had never met him and I did not know the purpose of his request, but at the hour named I called, finding a room full of waiting patients. Instead of taking me into his office, he took

me into his parlor and closed the door. I facetiously asked, "Doctor, what are you going to do to me?" He replied, "I am going to be your friend." After examining me thoroughly, he told me that if I kept on going as I was at that time, I might live six months longer, but hardly beyond that. He gave me no prescription, but advised that I retire every night at ten o'clock, certainly by half after ten, and remain in bed in the morning until I awoke naturally. At that time I was in bed about six hours. Regarding my food, he advised that I stop eating acids and sweets, especially pastries, stop drinking coffee and tea, but between meals to drink a quart or more of water every day and very little water at meals; at night let my last thought be of God and likewise my first thought in the morning. It was a great moment with me. I obeyed his orders for the next two years to the letter. In less than a year I had increased in weight from one hundred and eighteen pounds to one hundred and sixty, my health being better than it had ever been, and since then I have known little limit to my endurance. Later I went back occasionally to the mid-night hours for my study period. I always felt, however, that God was in the call of this physician, preparing me for greater responsibilities.

Through my sister, out of whose semi-invalid life I had learned many valuable lessons, I became interested in the working girl problem and we often discussed it together. In those formative years, the Girls' Club of Seminary House and Seminary House were established, but I will speak of these in another chapter; also in those years, two of our branch

churches were started, but I will speak of these in a chapter devoted to that interest. It is sufficient here to mention the rise of these movements that later became permanent parts in our programme. Those years were crowded with many problems, besides those of my own thinking, but God's teachings, training and discipline of me had helped me to be a better minister of my flock, and I came to have a clearer understanding of the terms of living faith.

A Prayer

O Lord, Thou Whose eyes seest everything, even into the secrets of my heart, and with Whom is all wisdom and power, be not silent to my petition. In my suffering, let me observe Thy presence and, out of pain, teach me submission. I cannot always understand what Thou art doing with me, but O Thou Watcher of men, make my soul to know that Thou art always just and good, ever longsuffering in Thy mercy. Give me Thy strength to bear the burden. Teach me that if I would be most serviceable to Thee, I must be marred and hurt and made to bleed. Then I shall come forth as gold tried in the furnace, and Thy righteousness shall be my robe and Thy glory my diadem. Amen.

—From *Studies in the Old Testament.*

IV

The Formative Years

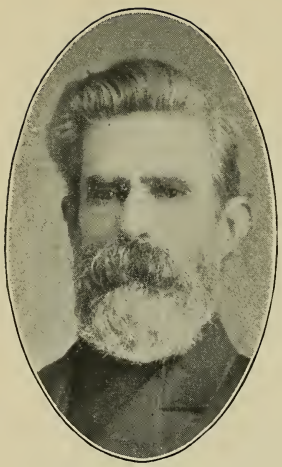
(Continued)

My early life had been rather easy, due to broken health, against which I frequently chafed. I was a strong boy up to twelve years of age, when I was laid very low with a severe case of typhoid fever, from which I did not fully recover for a score of years, sometimes the slightest physical exertion incapacitating me for weeks. Some summer mornings I would go out in the field to plow. Seeing the doctor coming up the road I would hide in the bushes until he had passed, lest he call me to the fence, feel my pulse and look at my tongue, as the country doctor did in those days, when I would always be sent to the house to go to bed. Every doctor in my father's acquaintance was consulted and so many kinds of patent medicines were tried on me that a table two and a half feet square in the hall had nearly as many bottles on it as were in the village drug store. Hunting, fishing, swimming and all those sports so common to a country boy were largely cut out of my life. I was taken out of school and sent South for a year with my brother and cousin who were doing business in New Orleans and Atlanta, thinking the change might help me. My father's constant fear was that I would never reach manhood, but in after years I saw that all this prison

life of broken health gave me an education that I never could have gotten without it.

My home was a school in itself, with rare advantages that have left their enrichment in all that I have attempted to be and do. It was an humble cottage on a two acre lawn crowded with large trees, some close to a hundred years old, on the outskirts of the village of Dunnsville, Essex County, which in those days was one of the most cultured rural centers in Virginia. My father was a minister, as was his father, who came from Edinburgh, Scotland, settling first in Baltimore and later in Richmond, where my father was born. My mother's family came from England to Virginia three generations back—Sizer and Turner—and their value of education was expressed when my mother's two brothers graduated from the University of Virginia, one becoming a minister and the other a physician, who also held a diploma from Jefferson College, Philadelphia. My father had attended Bethany College and my mother the Young Ladies' Seminary at White Chimneys, in Caroline County. My father's library was not large—probably five hundred volumes in all—but they were books of worth in that day, being largely historical, theological and poetical, with a few volumes in science, philosophy and fiction; along with these, a well-to-do relative, living in the neighborhood, subscribed to several illustrated weeklies and the leading monthly magazines, which were always shared with us.

Being about the house a great deal I came to know every book in the library. My boast was that I could locate in the dark any book my father or



PETER AINSLIE
Born December 25, 1816.
Died March 22, 1887.

REBECCA E. AINSLIE
Born November 13, 1826.
Died August 4, 1904.

MY FATHER AND MOTHER AT SEVENTY YEARS OF AGE

COTTAGE HILL, NEAR DUNNSVILLE, VA.

My Birthplace and the Home of My Boyhood Days.

mother might wish. No day was ever allowed to pass that I was not made to read, whether I wanted to or not. If I were too ill to be out under the trees reading my mother would sit by my bedside and read aloud. So that the great names in literature, theology and history were as familiar in my home as the names of the neighbors and were far more frequently discussed than the affairs of the neighborhood. I came so to like the fellowship of these great souls that once while waiting for my corn to be ground at Phillips' mill, I secluded myself in a quiet place on the mill dam and got to memory Gray's Elegy. When a noted lecturer came to the village on one occasion—preaching and lecturing, with dinner on the grounds—which was a great event, I had become so interested in Hamlet before the time to start to the village that I begged off, staying at home all day alone, revelling in memorizing many of the great passages in that drama. Literature and history became daily studies under my mother's direction. The poets became as real to me as my kin, so that when I visited Poets' Corner in Westminster Abbey for the first time, when I was studying in Europe, I felt the tears in my eyes as I stood by their tombs, especially that of Tennyson, as often before when a boy I would go in the Belle View graveyard, on my way from the river back home, and kneel in the bushes beside the graves of my little brothers and little sister to pray.

My home was a house of prayer. Family worship was held night and morning. As a boy I used to think my father read very long chapters and prayed very long prayers, but I dared not hint this lest it become

as sacrilegious as misbehavior in church. There were three bells in the morning—one for rising, one for worship and another for breakfast, each bell being different, so the rings could be easily distinguished. My father's principles of discipline required all the family to be present both morning and evening at worship. On the opening of school in the fall, when I was all ready on the first day with my books and lunch, my mother would always take me upstairs, close the door and in a wonderfully sweet prayer, commit me for that session to the keeping of the heavenly Father. When my brother was about to leave for the South after a short visit home, while the buggy was standing at the gate to take him to the wharf, my father would gather all the family in the parlor for prayer. God became very personal to me and seemed very near.

It was perfectly natural from my earliest recollection to hear my father and mother say, "This boy is going to be a preacher." My earliest conception was calling all creation to God. When a very little boy I was caught several times preaching to the pigs and the chickens and later to the trees in the woods back of my home, whose moving boughs I took as nodding in ascent to my messages, which pleased me very much better than the grunting of the pigs and the cackling of the hens. As I was growing up I recall how often I wished that I could do something for God. I was fond of flowers, having a flower garden of my own, from whose paths I watched for new blossoms, which I used to take as God's greetings to me and would say to myself, I wonder if I shall ever have a

garden of people to whom I shall minister and whose lives under my cultivation shall bloom like my flowers. I became a Christian at ten years of age and I must have been about sixteen when I made my first speech in the church, which I carefully prepared and delivered before the whole congregation. I wrote my first article for the press at that age. I continued to give my testimony until at nineteen I preached my first sermon, May 1, 1887, taking as my text, "*And I, if I be lifted up from the earth, will draw all men unto me.*"

I never heard in my home the valuation of men expressed in money, as "A $600 preacher," "An $800 preacher," "$2,000," "$5,000," etc. I only knew the valuation of men by what they appeared to be. When, however, I came to learn of this common valuation I knew of no stronger protest I could make against it than identifying myself with those ministers who received the least for their services. So I sought to accommodate myself to the receiving of a small salary, thereby having fellowship with that host of ministers in all communions whose salaries are small and whose problems are most difficult and among whom are some of the noblest of the Lord's saints. Sometimes when invited to some large, wealthy church, I would find myself inquiring in my own heart whether this attempt to remove me and with it the abolition of my ideals was from the Lord or from Satan. On one occasion, when Paul was prevented from visiting the church at Thessalonica, he wrote, "*Satan hindered us,*" and on another occasion when he was prevented from visiting the province of Asia

it was said: "*Having been forbidden of the Holy Spirit to speak the word in Asia.*" It is sometimes very difficult to know whose leadership we are following in questions of this character or whose influence hinders. Usually when the finances of the Third Church were very low I would get an invitation to some church. It got to be so frequent that I began to look for it with more certainty than the back payments on my salary.

I recall on one occasion—and this is not alone—that when the finances of the church were so low that I received only ten dollars a week for four weeks, with many bills pressing me, I was invited to a wealthy church, offering me three times the salary that the Third Church had promised me, with the understanding that if those figures were not satisfactory I could name my own salary. On another occasion a committee from a strong church visited me, emphasizing preëminently their wealth and large salary. Like the other, it was a very desirable field, but I could not resist saying to the committee, "The power of your church seems to be in money rather than the Holy Spirit and I am afraid for my soul that if I dwelt among you I would be as poor as you are." In saying all this I am not depreciating wealthy people and their money, for scores of wealthy people are the Lord's friends and money has a very important place in the Church, but the place is secondary. "*Not by might nor by power, but by my Spirit, saith the Lord,*" is the way of advance and I did not consider turning away from my task while the Lord was testing the sincerity of my service, for my ownership was

in Christ. If He saw fit to so lead me, whether the pathway was difficult or easy, I must practice the principles of contentment, not pleasing myself, for "*Christ pleased not Himself.*"

But before leaving the thoughts of my Virginia home, I must speak of the outlook from my home on the Christian world. Presbyterian ancestry on one side and Episcopalian on the other, coming through the Baptists, had left some traces in my father and mother. Both, however, had been reared under the influence of the Disciples of Christ and both had deep convictions. Both read widely and for a number of years my father was one of the editors of a weekly paper published in Richmond, Virginia—*The Christian Examiner*. He was uncompromising in his advocacy for the union of the Church by a return to the beliefs and practices of the Church of Christ as it was in the New Testament times, and sometimes bluntly so, but he never failed to recognize that a divided Church meant Christians in all divisions. In his library were books by Presbyterians, Episcopalians, Methodists, Baptists, Congregationalists, Roman Catholics, Disciples and others. I breathed the atmosphere of catholicity and often listened to my father and his guests talking about the sins of division and the necessity of a united Church. It profoundly impressed me. Before I went to college I had a delightful fellowship with the communions of my community and was as free in their meetings as in those of my own communion, receiving frequent courtesies at their hands that I can never forget. When I went to college, I bore letters of introduction to other min-

isters in Lexington, Ky., as well as to those of the Disciples, and frequently attended their services.

My early ministry in Baltimore, however, was characterized at times by what would be commonly called strongly denominational preaching, being sometimes marked by caustic criticisms of which I am now ashamed. When I discovered where I was and what I was doing, largely through the criticisms of my congregation, I shifted my position back to my early conception of Christianity and its manifestations, where I have held it ever since, for my old Virginia home, with its high ideals and its fellowship with all minds that thought along the paths of God, was a university in itself. But it became an interesting study to me as to the causes that entered into my unconscious shifting to a position that was so opposed to my spirit and my early training and I do not think I am over critical when I say that it appeared to me that the causes were:

First, my college training. By that I do not mean to reflect upon my teachers. They were all men of fine character, preëminent in scholarship and piety, whose memories I revere. If I had to go to a school commonly classed as denominational, I would rather have sat at the feet of the professors in that period than any others. But a school where all the teachers are of one communion is an unfair training to a young man preparing to be a minister of Jesus Christ to the whole church. It is a narrow and sectarian method of education that is less suited to the ministry than any other training, for the union of the Church is the greatest issue in Christendom and union can never

come by training in isolation, for such training leads inevitably to a one-sided apprehension of the truth.

Second, my editorship of a weekly so-called denominational paper—*The Christian Tribune*—which I started near the beginning of my ministry in Baltimore and continued for six years, consolidating it at the end of that time with *The Christian Century* of Chicago. It arose to no mean influence. But the service of a denominational paper is largely to keep up the denominational fences, looking out for the denominational traditions and resenting attacks from dissenting denominations. The editor's watchfulness in these matters assures him of a certain kind of distinction. Consequently the average denominational paper is one of the greatest hindrances to the larger Christian fellowship, just as the man who reads only the paper of his own communion has a broken and an imperfect outlook upon the world, for he sees only the results of a particular phase of Christianity. I like to fight sin and I am at it constantly, but I have little interest in the petty theological quarrels between the communions, whether one of the parties to the quarrel be mine or some other communion.

Third, my restricted fellowship, which while it was very pleasant and helpful, was confined to my own communion. A large city frequently forces this upon a minister, especially if his work is small and his communion not well known in the city, so that he finds himself almost exclusively in his own local church, his own ministerial circle, and his own church conventions, making the whole condition to smack of a party, which is not helpful to any preacher and especially to

a Disciple, whose ministry for the union of the Church must carry him into all circles. In politics I had become an independent and my heart refused to be restricted to any party in Christendom. I loved the whole Church and I desired most of all to be simply a Christian, not in distinction from others, but as an indication of fellowship with all.

I love people for what they are, not for their theology. I always loved Francis of Assisi and after hearing in my first years in Baltimore a series of lectures by Richard R. Storrs at Johns Hopkins University on Bernard of Clairvaux, he likewise took a very definite place in my affections. But the theological opinions of Francis and Bernard were of such a secondary consequence with me that I quite forgot that they believed in transubstantiation and such like doctrines. The charm of their lives was the high standard of living they set up. John Wesley saw it aright when he said, "I am sick of opinions. I am weary to bear them; my soul loathes the frothy food. Give me solid substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with those Christians wheresoever they be and whatsoever opinions they are of." When he was taken to task by some of his Methodist brethren for writing the life of a Unitarian minister he replied, "I have nothing to do with this man's opinions, but I dare not say he is not a Christian," reminding me of some criticisms that came to me because of my fondness for Emerson. I used to take his essays with me

on my trips over the country, reading them again and again with great profit and recalling the story of Father Taylor, a Methodist pioneer in New England and friend of Emerson, who, on being asked if he thought the Concord philosopher was saved, replied in his characteristic fashion, "All I know is that if he has gone to hell, he'll change the climate."

Two definite experiences came into my life in those formative years which gave me great blessing. The first had to do with tithing. After paying taxes for several years I began asking, What about God's taxes? We know when we have discharged our financial obligations to the State by the payment of a definite sum. Is there no way of knowing when we have discharged our financial obligations to God by the payment of a like definite sum? The State names the amount. Does God give no standard by which we can know whether we have discharged our financial obligations to Him? I felt there must be an answer to this question as a necessary part of that "*peace of God which passeth all understanding.*" Of course I knew about the Old Testament law of tithes, but I had gotten the impression that it belonged to the Mosaic dispensation and that under Christ we were to give as the Lord had prospered us—a very satisfactory programme for this covetous age, and so indefinite that very few Christians give in proportion to their prosperity, while most Christians give little or nothing—Christ having to take the most meager leavings.

When I searched the Scriptures I found that tithing has as fundamental a place in religion as has one day in seven for rest and worship. In tithing even the

little things, Jesus said, *"These ye ought to have done,"* putting His sanction upon this great principle. Tithing antedated the Mosaic period; in that period it was emphasized and explained. It was no part of that law that was nailed to the Cross. Great moral considerations underlie the principle of tithing. I found that a tenth of my income belonged to God and to withhold it would be the same kind of deception as to make a false entry of property, thereby dodging the required taxes of the State. Were I to do this regarding the State, I would feel in my heart that I was a thief and people would have no respect for me. Should I be less honest with God than with the State? Up to this time I had no conscience on the subject. My friends spoke of me as a liberal giver and I thought I was. As a matter of fact I had been no giver at all, for my gifts had not reached to the extent of my tithes. That is to say all my gifts to the Lord's work did not amount to the tenth of my income. In those days I kept no financial account with the Lord, simply giving according to my own standard, which is a common practice among Christians and one which is totally unworthy of a heart that claims fellowship with Jesus.

I found that tithes and offerings are two distinct ideas, tithes being the tenth of one's income, which is due God as the taxes are due the State and to withhold it is robbery, while offerings are what we give beyond the tithes. Hence in the prophecy of Malachi it is said, *"Return unto Me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob*

Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I became further interested in the wonderful blessing referred to in the lives of those who practiced bringing their tithes and offerings to the Lord. Then I found that if we are dishonest in our dealings with God regarding our money—unfaithful to our trust as stewards of wealth, whether it be little or much—He will not entrust us with the true riches of love, joy, peace and such like, for Jesus Himself said, *"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"* I saw for the first time that our spirituality was dependent upon the degree of faithful conformity to God's will with our money. In the understanding of this I felt that I had a new hold on the promises of God, for the proper giving of money is one of the most spiritual acts of the soul. I have found that the permanent practice of the Divine method of giving is a source of much joy. The paying of tithes should be known to the public as the paying of any other debt and so I have been careful in tithing every dollar that came into my hands; the making of offerings, however, especially those for charity, belong under the classification of not letting *"thy left hand know*

what thy right hand doeth," observing that offerings are always in excess of the tithe.

The other experience was laying hold of the hope of the return of our Lord. For years I had no interest in the subject—if anything somewhat suspicious of it, due to never having given it careful consideration. But I became greatly disturbed over the inexcusable worldliness of the Church along with the gigantically entrenched and deceptively polished sins of the world, which overwhelmed me, reminding me that my thinking was out of adjustment with the facts and I must find better paths in which to think. In my study of the Scriptures, to which I always went in my dilemma, I found to my amazement that the chief promise in the Scriptures is the return of our Lord and around it centering the climax of the world's cure. It was all so new that at first it did not appeal to me with much degree of satisfaction. I read several books on the post-millennial interpretation of this promise, but they were weak and unsatisfactory, leading me to think there was more in the pre-millennial interpretation than I had found.

The traditions of my communion were somewhat against this latter interpretation, but that was a matter of minor consequence. I was not a sectarian, taking without question whatever my communion taught. I had been taught to regard the Scriptures as primary and all denominational traditions of secondary importance, so I felt the traditions of my own communion were likewise secondary, being classified with the traditions of other communions. This left me alone with the Scriptures, of which Alexander

Campbell said, "I have endeavored to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them today, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority or system whatsoever." From the clean pages of this book came a glow that refreshed my soul, giving me great satisfaction and joy in the hope of the return of our Lord with all its glorious consequences. I discovered that for the first few hundred years this hope was radiant in the Church and was the motive enjoined for all godliness. When this hope waned, the Church departed from the path of Christ, staggering into all kinds of worldliness. I do not say it dogmatically, but I believe that the Church will never be what she ought to be until she sincerely desires the coming of Jesus, as the bride in the affairs of every-day life desires the coming of the bridegroom. Said the Apostle John, "*Everyone that hath this hope set on Him purifieth himself, even as He is pure.*" The angels at the ascension on the mount of Olives said, "*This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.*" Paul said, "*The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.*" In the epistle to the Hebrews it is said, "*So Christ also, having been once*

offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation.'' Then shall He show, according to Paul in his letter to Timothy, *''Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in light unapproachable; Whom no man hath seen, nor can see: to Whom be honor and power eternal. Amen.''* I came to understand Christianity afresh. A greater satisfaction came into my heart and a new passion filled my pulpit messages.

The ups and downs of the Christian ministry have in them a romance which has no parallel in any other service in the world. It has its hardships, disappointments and heartaches. But what service of any consequence has not? It deals with the spiritual values of people—their righteousness, faith, love, peace and all that have to do with developing the nobility and spirituality of manhood. Where is there another field of service that can be compared to it? Visiting in the name of Christ, sitting by the bedside of the sick, comforting those in sorrow, encouraging the faint hearted, rebuking sin, calling all to *''the Lamb of God that taketh away the sin of the world,''* and praying for the rich and the poor, the learned and the ignorant, the good and the bad, bearing all up to the heavenly Father, irrespective of their condition—wonderful. I never think of it, but my own imperfection and unholiness arise before me and I am overwhelmed that to me God has committed the ministry of reconciliation, calling the world to Himself through Jesus Christ our Lord. The soldier who

has stood in the trenches has his wounds that he calls his marks of honor. The preacher who cannot show some heart scars as the result of his ministerial labors, can hardly claim fellowship with that apostle who said, *"I bear branded on my body the marks of Jesus."*

Because of fidelity to his cause the soldier laughs at his long marches, his food of hard-tack and his sleep in his army blanket on the cold ground out under the midnight sky. Those are experiences that he never wearies of telling with no minor note in his song nor murmur on his lips. The preacher's experiences dare not be less heroic, lest he compromise his Lord and Saviour. Often I have felt like abandoning the task, but this principle kept me at my post, enabling me to meet cheerfully my problems and to bear patiently my burdens, remembering that Paul's exhortation to Timothy was, *"Suffer hardship with me, as a good soldier of Christ Jesus."* Somehow I have always felt a more intimate personal fellowship with Timothy than with Paul, because he appeared to be nearer my stature in service—a kind of yokefellow with him, whose two letters from Paul I often read as letters from the apostle to me. Paul lifted the ideal of the Christian ministry to its rightful place in that fine saying of his, when he declared, *"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith; the faith which is in the Son of God, who loved me, and gave Himself up for me."* George Macdonald described the path of duty in these beautiful lines:

"I said, 'Let me walk in the fields;'
He said, 'Nay, walk in the town;'
I said, 'There are no flowers there;'
He said, 'No flowers, but a crown.'

"I said, 'But the sky is black,
There is nothing but noise and din;'"
But He wept as He sent me back—
'There is more,' He said, 'there is sin.'

"I said, 'But the air is thick,
And fogs are veiling the sun;'
He answered, 'Yet hearts are sick,
And souls in the dark undone.'

"I said, "I shall miss the light,
And friends will miss me, they say;'
He answered me, 'Choose to-night
If I am to miss you or they.'

"I pleaded for time to be given;
He said, 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide.'

"I cast one look at the field,
Then set my face to the town;
He said, 'My child, do you yield?
Will you leave the flowers for the crown?'

"Then into His hand went mine.
And into my heart came He.
And I walk in a light divine
The path I had feared to see."

The work of the Third Church was advancing with promise. The faith, patience and service of the people were growing.

After all human life cannot be developed if it is not involved in problems. They are the sun and the storm upon the flowers. There is no education to be compared with standing at one's post, seeking adjustment to conditions in the fear of God. I shall always be glad of my ministry at the Third Church,

aside from the fact that succeeding years brought more permanent results to my labors there. I recall with no little pleasure my fellowship with many fine characters, that gave themselves freely to the building of that work. The faith, patience and hope of the people there grew like flowers in a garden. Many periods of the greatest satisfaction came into my experience. I had no outer evidence but I could not suppress the feeling that somehow we were coming to an open door, marking a new epoch in our work. I had not talked with any one about my feelings in this matter, as I never did in other instances, but I kept asking God, Give me patience to wait as well as to bear whatever new burdens may be laid upon me.

A Lesson from Rembrandt

When in Rotterdam on one occasion I observed that the museum there contained the first painting of Rembrandt. It was only a rough, unartistic daubing, and you wonder why such a thing should be in a frame until you read in the corner that it was the first painting of the great Dutch artist. On the other side are the masterpieces of his genius. And then you find yourself thinking of the boy faithfully applying himself to his passion through years of hardest toil, until you can fairly see the great artist putting his finishing touches on "The Presentation in the Temple," or "The Night Watch."

A great distance intervenes between beginning and success, but fidelity can bridge the chasm. When Carey was asked the secret of his success, he said, "I can plod." Edison has well said that diligent application lays hold upon achievement, and with little regard for day or night he bends all of his energies to the consummation of his thought that electrictiy may do some new thing. For him to wish is only a step from possession. Nothing wrong in human life is beyond correction, if that life will bend faithfully to the task. Link your life to Jesus Christ and stand at your post.—In *The Sunday School Times.*

V

The Christian Temple

One afternoon in the early winter of 1902, I was returning from my rounds of visiting, walking up North Carey Street to my home and thinking over my work. More than ten years had passed since I had taken up the ministry at the Third Church. Two branch churches and the Girls' Club had been established, while the Third Church had grown to a membership of nearly six hundred. The building, however, was not yet out of debt and on the land was a two thousand dollar ground rent at six per cent interest. Besides, there was no possibility of enlarging the building, since there was a public alley on either side. About a year before a wealthy gentleman—not a member of my church, for I had no wealthy members—had said to me, as he gave me a check for five hundred dollars for our first branch church, "When you get ready to buy a good site and erect a larger building for yourself, come to see me. I would much prefer standing back of you on a proposition of that character than making contributions to these little churches." The suggestion started me searching for a site which in the course of some months I found but a few years proved it not to be the most desirable location for a church. However, it appeared desirable then and I was to see my friend

the next day, but that night, while entertaining some guests in his home, he was suddenly stricken and died. My expectations vanished like a dream, leaving for a time the uncomfortable memory that my friend had planned to do very much more than he had promised me, as his brother told me when I called the next day at the home. Conditions, however, were more satisfactory in the life of the Third Church than they had ever been, but the experiences of the last ten years had somewhat accustomed me to face grave problems, if not apparently impossible ones, and my heart leaned strongly toward difficult tasks. I was thinking over all these things, when a bright faced boy accosted me, "Evening paper, sir?" At any other time perhaps I would not have bought the paper, but being aroused suddenly from my meditations and the call coming from a bright faced boy—for children's faces are pictured on my heart as easily as on a camera—the next moment a coin passed from me to him and the paper was in my hand. Then the boy said, "They sold Garrett Park to-day." Perhaps the park, which was about six blocks away from where we were standing, had been the playground of this boy, for there appeared to be an accent of some regret in his announcement, but at once I thought of it as a site for a church and perhaps as God's call for me to act.

The park occupied two blocks on North Fulton Avenue and had been used for years by the residents of that section, but for some reason it had never been deeded to the city. Some controversy arose between the Park Board and the trustees of the Gar-

rett estate and the park was suddenly put on the market. The paper gave an account of the sale. Forthwith I went to the first drug store I came to, called up the purchaser and asked for an option of ten days on a specified section, including at the same time an approximate price. Most of Baltimore is under a system of irredeemable ground rents; besides, all the ground in the western section of the city being covered by blocks of solid buildings, it would have been very difficult to have found a satisfactory church site except at great cost. So this appeared to be an opportunity and there was no time to be lost. The officers of the church were called together and their judgment was favorable to the move, although somewhat timidly so, for it was a big undertaking in the light of all the circumstances. It is always customary to sell the old property when a church moves to a new location; but, in this instance, it was decided to retain the Third Church property as one of the branch stations in the larger programme that was gradually unfolding. The new location was ten blocks away and up a hill, making it further than if it were on a level; besides, the old field was still fruitful and would be for years to come; also many of the members lived in that neighborhood. The sale of the old property would have given us some ready cash, which we certainly needed for this move, for we had no money, but we were looking for the enlargement of the work rather than retrenchment. Occasionally a church is justified in selling its old property for a new location, but in the majority of cases it is a sad reflection on a church running away from the

people whom it appears the Lord has sent to the very doors of the church. To say that the members have moved away from that locality is no good reason. Let those who have moved away build a church in their new neighborhood, while those who have been left behind do double service in helping to save the drifting and foreign population that has moved in. A church is not of much value in the world's salvation if it does not stand at its post of duty, irrespective of conditions or nationality, for the Gospel is for all nations and all classes.

The next day was Sunday and the announcement was made to the church, the whole plan being fully explained. That day an appeal was sent to the Church Extension Society of the Disciples for a loan of five thousand two hundred and fifty dollars for the lot, which was an under price, we, however, to pay an additional thousand for grading it. Our option expiring in a few days, it was necessary to have the answer by telegram. It came in time and it was favorable. We began at once to prepare for the building of the chapel on the rear of the lot. It took some time to raise enough money to start the building, but after while the corner-stone was laid, the children of the Sunday-school leading in the procession from the Third Church, each one carrying flowers. After several songs, a prayer and an address by F. D. Power, of Washington, two children from the primary department of the Sunday-school used their trowels, followed by the whole procession passing by the newly laid stone, laying flowers on it until it was a mound of blossoms. Several thousand persons witnessed the

ceremony. It was a gala day in our history. The building of the chapel seemed to give us a foothold for this new and enlarged work, and the main building on the front of the lot was to come later.

Immediately following the corner-stone laying, I hurried to Virginia to the bedside of my mother and sister, who always spent the summer at the old home at Dunnsville. They had lived with me from the beginning of my residence in Baltimore. For the last few months both had become almost absolute invalids, although I did not think at that time that they were so near the end, but they went in the sunset almost together, my sister going first, just a few hours after I reached there, and a few days later my mother followed. Both were buried in the Belle View graveyard by my father and several children near the Rappahannock River, whose ebb and flow of tides ever remind me of the lights and shadows in God's dealings—the great and unfathomable mysteries of Divine providence. I would have been left in desolation, but for the radiant hope of the Gospel.

My mother was so much to me. She had reared me to manhood and then she in turn had become somewhat a child, being an invalid for many years, and then it fell to my pleasure to minister to her wants in a dozen little things she did for me when I was a child and her sweet smile drove away many of my cares, as long years before I, as a laughing boy at her knee, drove away her cares. When a child she taught me of God and then guided me to a larger knowledge of Him and, while she was an invalid, I learned unconsciously from her those holy lessons of

patience, gentleness and kindness—those principles of God that can only be learned in experience.

Since my sister was ten years old, she had never been without pain, due to the missetting of a broken limb. Sometimes she suffered greatly, using crutches occasionally and spending a part of nearly every day on the bed, but notwithstanding all this, she went through college, graduating at Norfolk College for Young Ladies, took an active part in Christian work, by her assistance made it possible for me to conduct *The Christian Tribune* and wrought cheerfully at every task, teaching me the secret of power over pain and the beauty of spiritual refinement through sorrow. For some reason, I know not, I had found favor with God, for not often is one so richly blessed as to have the sacred burden of an invalid mother and an invalid sister through many years. I still wait in the glow of the sunset for the morning light, when I shall see them again.

After several weeks I returned to Baltimore. Although we had some difficulties to meet in the erection of the chapel, especially the great fire of 1904, when much of the city was burned, setting us back very much, nevertheless the finances came up surprisingly well. No money was to be raised except by direct gifts from the people, all illicit methods such as bazaars, suppers and so forth being discarded at the outset. Once a payment was due and we did not have the money to meet it, but we sought to keep the secret of our embarrassment from the public lest the people become discouraged. The Lord, however, knew our problem. The day before it was due one of the

women of the church called, expressing her concern about the undertaking, and gave us sixteen hundred dollars. This was just the amount we needed. I afterwards learned that in order to do this she mortgaged her home. When we were up against another hard place, one of our men, who had several weeks before received a bequest of twenty thousand dollars, called on a Monday morning, bringing his tithe of two thousand dollars. One experience after another followed this until on January 15, 1905, the chapel was opened under the name of the Christian Temple, with G. W. Muckley, of Kansas City, preaching the sermon. A small debt was on the property, which up to that time had cost about twenty-two thousand dollars.

The name of the new church was of considerable concern to us—not of course as to whether the great Scriptural terms for the church would be used, such as "Christian," "Church of Christ," or "Church of God," for from these terms we cannot escape, even if we wish to, but as to the local designation, lest we denominationalize the term "Christian" as is sometimes done in the use of such a term as "Third Christian Church" when there were four hundred Christian Churches in Baltimore before the Third Church was thought of; or the name of the avenue when churches of other communions had associated that name with their work. Other communions can use their names as they like, but the name "Christian" must be used in relation both to Christ and to other Christians. So we sought to find a name that would bring us into fellowship with all believers in Jesus. At the

instance of one of the officers of the church the name Christian Temple was suggested and adopted.

In dividing the membership of the Third Church, part going to the new church and part remaining at the old, the greatest caution was observed. I stated frankly to the church that my plan was to take the new work, but I did not intend to ask anyone to go with me, nor would it be regarded as friendly to either work for anyone to try to influence others one way or the other, each member being left free to make his own choice in the fear of God. The new work was to be established and that meant sacrifice; the old work was to be maintained and that called for fidelity. So strictly was this programme adhered to that it was consummated without the slightest friction, although after the division had been made some friction in the old work developed that gave us concern for a time. But on the Sunday before the Temple was opened, the decision of the members was to be made public by those who had decided to go to the new work signing the book on one side of the building, and those who had decided to remain in the old work signing the book on the other side. There were nearly six hundred names on the roll of the Third Church at that time and few more than half were contributors. Of these two hundred and thirty-seven signed for the new church and seventy signed for the old. Inasmuch as all of the church officers signed for the new church, several of these were asked to reconsider their decision, remaining in the old work for a limited time, if not permanently, so as to help in its reëstablishment. The Third Church was to be henceforth

known as the Calhoun Street Church, being the third branch church.

The first person baptized at the Temple was a Chinaman, a short while before there having been started a Chinese Sunday-school in connection with the Temple. This was somewhat a prophecy of the missionary policy we were to follow in the years to come, and our programme at that time was to establish our next branch work in China by paying the annual salary for the support of a missionary there. With the opening of the second year in the Temple, 1906, this was done, and Miss Edna P. Dale, of Iowa, became our missionary at Wuhu, China. She has since been transferred to Nanking, where she is witnessing for the Lord in a service that has brought great blessing to the Temple, as well as to the Chinese, to whom she faithfully ministers.

There was hardly a service in this new work without decisions for Christ and nearly every Sunday new members were enrolled. Sometimes the chapel was so crowded on Sunday evening that services were started in advance of the announced hour. On one of these evenings William Newcomer, who lived about seventy miles from Baltimore in Western Maryland, came to the city to attend the evening service, but he was unable to get in. Talking about it shortly afterwards, he inquired why we did not complete the building, putting up the main structure on the front of the lot, but the answer to that was very simple, which was that as soon as we were able we would. He asked how much it would cost and, when informed that according to the architect's estimate it would

be about twenty thousand dollars, he forthwith said that he would give us that amount if we would begin at once. This was so much more than I had expected from any one source that I hardly knew how to receive it. Mr. Newcomer and I had been friends for years—close friends. I loved to call him "Uncle Billy," as he was affectionately spoken of in his circle of friends. He was a man of fine character and was liberal with his money. I had received no gifts from him, however, and I do not recall ever having asked him for any, as I rarely do of any one. I did think, however, that sometime he might give me fifty or perhaps a hundred dollars for our work, but no such thought ever came to me that he would do what he had now offered and I could not help saying, *"It is the Lord."*

The condition of the gift was that we should begin building at once, although he would not be able to make us the gift right away, perhaps not for several years, but he advised that we go in the market, borrowing the money as best we could, not using his name, however. We had already discovered that it is no easy task to borrow money for a church. But we were in the midst of unusual conditions and who knew but that just as unusual willingness to loan money to us had been put in the heart of some one amply able to do this? With some hesitation I called on a Lutheran banker, with whom I had some acquaintance and later an esteemed friendship both with him and his family. He kindly agreed to make the loan of twenty thousand dollars at four per cent. He had already given several hundred dollars to the

building of the chapel, indicating an interest in the work. As he carefully went over the drawings for the new building, he said, "I am sure you will never get this building for twenty thousand dollars. It will be more like thirty or perhaps forty thousand dollars in addition to what you will be able to raise in the church." When the bids were gotten in, it was found that he was quite correct; consequently we called on him for nearly the highest amount named. However, I almost hesitated at the time for fear the obligation was too great for the visible resources of payment. Under ordinary circumstances it would have been, but recalling the fidelity of our people I felt that they could be trusted; besides, this was the Lord's work as He had witnessed time and again. Every step we were taking indicated that the leadership was with Him, Who was handling the hearts of all those who were interested.

The corner-stone of the main building was laid September 7, 1907, with ceremonies similar to those attending the laying of the corner-stone of the chapel. Eight months later it was completed with F. M. Rains, of Cincinnati, preaching the sermon, but we did not dare to let the church know the full amount of the indebtedness, lest they become discouraged, it only being known to the trustees until the debt had been reduced to fifteen thousand dollars. By April, 1911, more than a thousand names were enrolled as members, having signed the church covenant, which is not a declaration of dogmas, but

rather a declaration of obedience, affection and hope.* Some years were not so good as others, but in every year there were abundant blessings. Our discouragements and achievements mingled together as the clouds and sunshine of a day. There had been no year in the Temple without great victories for Christ, so that each year served as a foundation for greater blessings in the succeeding years. Church letters are only granted to those members who keep in touch with the church by attendance and contributions, envelopes for contributions being given each person on the day he takes membership at the time he signs the covenant. If one is absent from the church for a year and does not contribute anything for a year, he is asked to join some church on statement in the city where he has moved.

I learned at the very outset of my ministry that the one fundamental method of pastoral visitation is a definite and personal concern for every member of the flock, becoming a kinsman to all. As the physician goes on his rounds, believing that he has the cure for most of the ills of the human body, I go on my rounds with no less confidence, believing that the

*The church covenant, which every member signs after being given the right hand of fellowship, is as follows: OUR COVENANT: We, the undersigned, hereby affirm our allegiance to Jesus Christ and pledge our obedience to Him, the only begotten Son of God and our Lord and Saviour.

We offer ourselves that we may bear the fruit of the Spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control," and may help to bring others to the knowledge of salvation, remembering that He is able to supply all our needs and has said, "Lo, I am with you always, even unto the end of the world."

We rejoice that, at the exclusion of all other names, we are counted worthy to wear Christ's name—not the only Christians, but Christians only—having publicly confessed our faith in Him, repented of our sins, been baptized into Him and are the receivers of His Holy Spirit, "in Whom we are sealed unto the day of redemption."

We promise to read the Scriptures, especially the New Testament, which is the last voice of God to us; at the same time recognizing the

Gospel of Jesus Christ is the one cure for all the ills of the soul, stimulating the discouraged to be courageous, the troubled to be comforted, the despondent to be hopeful, the cheerless to be cheerful, the unfaithful to be faithful and bearing to all the consciousness of God. I know of no bigger business in the world. My best days were those that brought me in contact with all sorts of people and I sought to be equally at home with every condition of life. If in the preparation of a sermon or an article for the press my thoughts did not work with ease, I would sometimes put on my hat and stroll through the streets, talking here and there with people, sometimes with groups of children, or make a round of calls, getting the problems of life at first hand in the homes of the people. Usually I came back with messages seething through my brain, prompting me to state the Gospel in terms of human experience, for the needs of men would come up before me like the hungry crying for bread. Frequently I spoke three and four times on Sunday, and always several times during the week, averaging easily a sermon a day, through the year.

It was a poor week indeed that some calls were not

Old Testament to be God's first revelation to mankind, without which the New Testament could not have been—"men spake from God, being moved by the Holy Spirit."

We promise to pray that we "may be filled with the knowledge of His will in all spiritual wisdom and understanding," "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."

"Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." Amen.

THEREFORE, in consequence of our being members of the Church of God, established fifty days after the resurrection of Jesus—on the day of Pentecost—and in full agreement with this covenant, we subscribe ourselves, on this day, as members of that congregation of Disciples of Christ in Baltimore City, known as the Christian Temple.

made. My numerical standard of visiting was twenty-five calls a week if I were in the city for the full week and no extra demands were pressing upon me, which is fairly good visiting, but my other tasks required some time and that was the best that I could venture to accomplish under the circumstances, although in the last week of my twenty-fifth year I made seventy-two calls. In a year I usually made from seven to eight or nine hundred and some years a thousand calls. One of my most faithful members and an official in the church used to remind me from time to time that if the pulpit preparation or the visiting of the people had to be neglected, neglect the latter in preference to the former. It is wise advice. Visiting is an important part of the ministry, but the message from the pulpit has to do with that personal equipment of the whole congregation that cannot be neglected too much except to the loss of the spiritual efficiency of the church. There is a joy in both pulpit preparation and visiting. If it were a home with some burden it would be appropriate to have a prayer; in other instances it may have been a visit of good cheer and hope; but in every instance some thought of Christ, the Scriptures or the Church was emphasized according to the circumstances. John Watson once finely said, "The divinity of a sermon is in proportion to its humanity." It is so with our living. While I may have often failed, and I am sure I did sometimes, nevertheless I tried to bear the spirit of humanness as I came in contact with the people—just a plain, every day man among all sorts of men.

I had certain general principles governing my ministry that might be expressed as follows:

1. I will meet my problems courageously, leaving the results of my labors as matters between God and me, rather than between the people and me; consequently I shall always try to be contented.

2. I will cultivate my kinship with all peoples, irrespective of race, religion, politics or social conditions; consequently I shall always try to be friendly.

3. I will remember that my time at most is short and that there is much to be done in helping to redeem the world; consequently I shall always try to be industrious.

4. I will be free in my search for truth, not tying myself to any special system of philosophy or theology, but I will read freely what others have written and listen to what others say; consequently I shall always try to be open-minded.

5. I will be indifferent to adverse criticism of myself, however cutting it may be, other than to profit by it if it is true, or leave it to die if untrue; consequently I shall always try never to take anyone to task for speaking adversely of me or to me.

6. I will be careful regarding money, not only making its interest secondary to the interest of people, but I will so conduct my own finances as to make my method commendable to others, always living within my income and paying my debts; consequently I shall always try to be square in my financial dealings.

7. I will serve the people, both saints and sinners, rich and poor, educated and ignorant and, if I must choose between two, my choice must be the least; consequently I shall always try to go to the one who needs me most.

8. I will treat others as I would have others treat

me, and should others violate this principle by some antagonistic conduct towards me, I will endeavor to be patient at first and then, if conditions justify, I will forbid further encroachments; consequently I shall always try to prevent others unnecessarily bothering me by encroaching on me.

9. I will keep alive in my heart the desire to live in the Spirit of Christ, but sometimes I will do wrong, offending Christ and others by word or conduct or both; consequently I shall always try never to be ashamed of repentance towards God and apologies toward others.

The expression of these principles has left some costly marks in my life, but my ministry was a witness to these principles. Sometimes I failed; then I tried again. Sometimes I succeeded; then I knew my Helper was God. But I sought to interpret the principles of Christ in my daily workshop as I dealt with men and women. The least in the building of a church is the work of stone-masons, brick-masons, carpenters, plasterers and painters. All this, when completed, shall go into decay sooner or later, but in building the Christian Temple, we tried to build for two worlds and the real building had to do with ourselves.

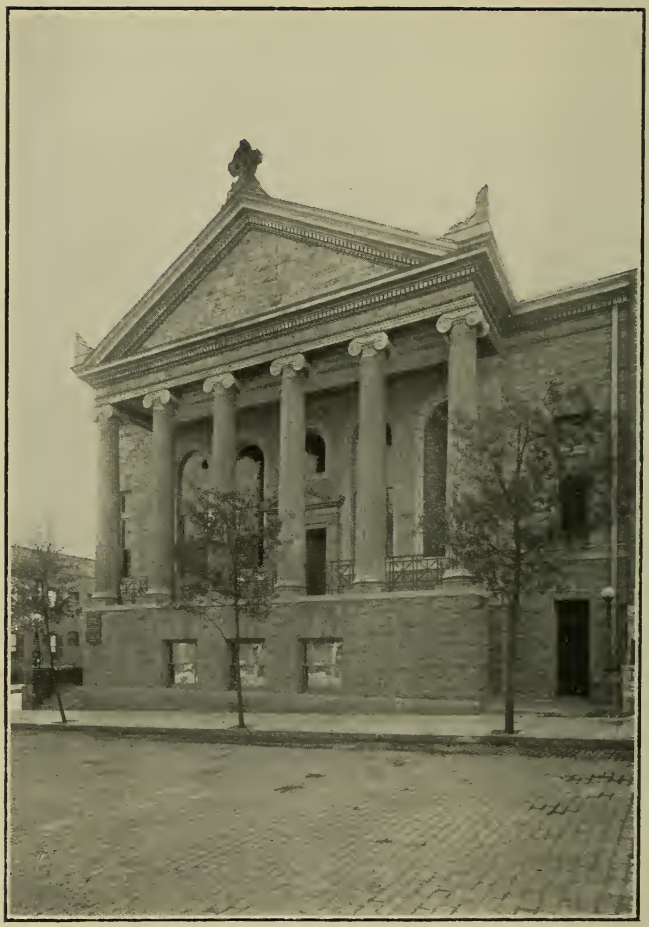
To meet the necessity of worship in our lives, we sought to make the Sunday morning service a definite contribution to that end. On Sunday evening the whole service is unconventional and generally evangelistic, but in the morning there is a moderately dignified service—the organ prelude, the congregation standing and singing Gloria Patri, followed by responsive reading from the Scriptures, then a hymn,

with the congregation seated, then the Scripture lesson, followed by responsive reading of a Psalm, with the congregation standing again, and remaining standing through the morning prayer, then a hymn, call for the offering with a short prayer, followed by the choir singing, then on the return to the pulpit with the plates, the congregation arises, singing, "All things come of Thee, O Lord, and of Thine own have we given Thee. Amen." After this comes the sermon and the invitation hymn.

Without being dismissed, we pass to the observance of the Lord's Supper, inviting all Christians of other communions to be as free in partaking of it as ourselves (sometimes emphasizing that it was this desire for freedom of all Christians at the Lord's Supper that gave the Disciples their call for Christian union in the opening of the nineteenth century), then reading Paul's account of the supper in 1 Corinthians 11:23-29, or the account given in one of the Gospels, followed by a prayer of confession of our transgressions, closing with the Lord's Prayer repeated in unison, and then chanting the twenty-third Psalm, (as Jesus and His apostles did, only they chanted Psalms 115-118) when the deacons, who have occupied special seats at the front from the beginning of the service, come to the pulpit platform and the emblems are served from the table directly against the wall, immediately back of the pulpit stand. There is no more music until we come to the doxology, for there must be quiet if we would pray, examining our hearts and seeking favor with God. Thanks are given by one of the officers for the bread, which is then distributed, each

person holding it and praying until all have been served, when the minister, who usually presides, says, "Jesus said, '*This is My body, which is for you: this do in remembrance of Me.*'" and all eat together. Thanks are returned in the same manner for the cup and, when all have been served, it is likewise said, "Jesus said, '*This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of Me,*'" and all drink together, followed by praying in unison one of Paul's prayers, especially that in Ephesians 1:3-8, then the doxology, with the congregation standing, then the blessing, which the whole congregation unites in saying, as follows: "*The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace. Amen,*" and then the benediction, after which the entire congregation is seated for a moment or two for silent prayer, no one moving until the organ begins playing the postlude.

This has proved to be a worshipful order of service. It is simple, moves easily from start to finish without announcing any part of it and one's spiritual life is helped in its atmosphere. There is a ritualistic element in human life. It can be abused by overdoing it, as in many instances has been done; it can be neglected, as it frequently is; but just so there is enough order, with the enrichment of all the people sharing intelligently in definite parts, it will contribute to the cultivation of worship, for after all, worship does not come very easily to most of us. Often I have to discipline myself severely to bring properly



CHRISTIAN TEMPLE

Chapel Opened January 15, 1905. Main Building Opened September 29, 1907.

before our heavenly Father my adoration and thanksgiving. One may be able to listen to the sermon if it is interesting and go through the observance of the Lord's Supper as a duty; but if that is all, there has been no worship, no changing of one's disposition for its adjustment to the Divine will. Every reasonable help must be given the soul to experience the consciousness of communion with God, and if the public service furnishes that help, it has served its purpose, recognizing that every man must be given freedom to approach God in his own way. Forms and ceremonies have their charm and possess a certain degree of culture, but ornamentation is to be avoided. I speak the sentiments of many when I affirm that simplicity is the strongest method of expression and the most satisfying. I recall on one occasion when I returned from Europe, where forms are more strictly observed, as in formal society in America for that matter, I was refreshed as by the breeze of a spring morning, as I took the train in New York for Baltimore, to hear the boy going through the train, crying, "Peter's chocolates" and right after him, another crying "Ainslee's Magazine." I don't mind being called "Doctor" if all in the circle have that degree or a similar title, but if there is one in the circle without it, then I like to be called "Mister," which after all is the finest and strongest title belonging to democracy. Coming out of a meeting where titles were in abundance, I was introduced by Prof. Rufus M. Jones of Haverford College, in a meeting in Philadelphia as "We are glad to have Peter Ainslie of Baltimore with us and he will now speak." I liked it.

Perhaps I should speak here of baptism. In the erection of the Temple, much time and expense were put on the erection of a proper baptistry. It is in the form of a temple, to the right of the pulpit. The front and sides are of white marble with glass set into the marble about ten inches from the top and the water comes up on the glass about three inches, being seen from any part of the auditorium. Before a person comes to be baptized, whether at a public service or privately, when only immediate friends are present, which is frequently done, he is advised to read the sixth chapter of Romans, especially the first eleven verses and pray as a further spiritual preparation. When he gets to the church, he is clothed in a white robe, emblematic of the new life he is entering upon, rather than a black robe, which is so commonly used for some reason I know not. Immediately preceding his baptism, the spiritual significance of the ordinance of baptism is fully explained to him again with its responsibilities and blessings, then a prayer, the baptism following and the benediction.

Our Wednesday evening meeting has always held a place of importance. Almost exclusively at this meeting the affairs of the Temple are discussed, this being rarely ever done at either of the services on Sunday. The attendance of this meeting frequently includes several hundred persons. It begins at eight o'clock and closes promptly at nine. There is no regular order except at the close. Sometimes the whole meeting is given to prayer, before each prayer it being clearly stated what is to be prayed for; occasionally it will be a testimony meeting; still other

times an expository discourse by the minister. But always at the close opportunity is given for requests for prayer, including prayer for the sick, for those in trouble, for those out of Christ, for whom there is special concern, and for blessing upon the Sunday services of the following Sunday, usually the minister offering this prayer. The more I learn of prayer the easier my work is, and if the Christian Temple ever becomes a perpetual blessing to this city, it will be because the minister and the people have gone back to prayer as the way by which to find the favor of God.

The Heart's Covenant

'Tis God from heaven we hear,
As the Spirit listens near.
We hear His voice within us,
In tones of love most glorious.
Then like flick'ring candles burning,
Our thoughts waver in discerning.
Till from God comes gentle light,
Revealing in us sin's blight.
Such times, noisy words are vain.
Thought meets thought in silent pain.
Curtained alone with Him and us,
It is His strong voice speaking, thus,
"I will blot out all thy sin;
Gird thy strength to again begin."
To walk in truth's path anew
Adorns our best with golden hue.
'Tis done! Through wide gates of sense
Speaks love in fragrant incense.
Then all on earth and all above
Will know our hearts are bound in love.

VI

The Christian Temple

(Continued)

The Church is under a commission from Jesus Christ, which reads as follows: "*All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.*" I came to learn early that both the minister and the local church had to be evangelistic or they ceased to be holders of this commission. There are widely different opinions as to the methods of evangelization and these are of secondary consequence, although too frequently the Church spends her time looking for methods when God is looking for men. But there can be only one opinion as to this commission. One must either go or not go, obey or disobey. It does not mean that all must go to Africa, Asia or South America. Some must go to those places, others must go among the people of Baltimore, but all must go. All must have a part, for the duty of the Church is to evangelize the world, witnessing everywhere that Jesus is the Christ. There is no escape from this.

Being in a city where three-fourths of the churches observe Lent—Roman Catholic, Protestant Episcopal, Lutheran and Reformed—while nearly all the other

churches observe Holy Week, it became expedient to make use of this season of prayer and instruction by special services at the Temple. Shortly after the opening of Lent, a call is made on Wednesday evening and the following Sunday evening for homes to be opened for prayer and instruction services, at the same time leaders for these meetings are called for. Thirty to forty homes are secured with the same number of leaders. The meetings begin at eight o'clock and close at eight forty-five, usually on Tuesday evenings, so the report of each meeting can be given at the Wednesday evening meetings at the Temple. The subjects are the same for each week, being brief outlines or questions and answers on Bible themes, with one or two prayers and if desired perhaps a song or two, but it is chiefly a meeting for prayer and Bible study.*

Four or six weeks bring us up to Palm Sunday. Beginning on that day and continuing through the week to Easter, evangelistic services are held at the Temple every evening. It has proved to be a very blessed time for us, both for deepening the spiritual life of the church and increasing the membership. In this one week of 1914 there were one hundred and fourteen decisions for Christ. Besides this an evangelistic meeting of about two weeks is held in the Temple in the fall or midwinter with sometimes some other than the minister doing the preaching. At various periods we have had a league of personal

*Sometimes a little book is used entitled Hand Book of Christian Instruction, being arranged catechetically, the leader reading the question and the people the answer, with an opportunity for a brief comment after each answer if it is desired. This Hand Book of Christian Instruction is published by Seminary House, Baltimore.

workers, who meet after the Sunday evening services for reports on the day's work. Sometimes after the Wednesday evening services, this league has met for instruction in personal work under a competent leader. We have never encouraged persons to go through the audience during the services and bring people to the front, as in some evangelistic meetings, but we do encourage persons to talk with people after the benediction while they are standing around or slowly moving out and sometimes during the services of an after meeting at the regular Sunday evening services, when only those remain who are definitely interested. All, however, are encouraged to accompany to the front pew those whom they have persuaded to accept Christ, so that it is not an uncommon thing to see some one walking up the aisle to the front pew accompanied by a Christian boy or girl or grown person, a parent or perhaps a friend, of whom it would be said, "*He brought him to Jesus.*"

In the winter of 1914 we began theater meetings. I do not know how we started into this, other than in talking about it on one occasion in a half jocular manner, I found a group of men ready to undertake it. The readiness to do things has always been one of the fine features that has characterized the Temple work. The only request I made of the committee was to select one of the smallest theaters, so we might be sure of a full house. Inasmuch as the Temple would be closed on that evening, several hundred more besides our regular Sunday evening audience would perhaps fill it. However, to my discouragement, the committee selected the Hippodrome, which is the

largest theater in the city, seating between three and fourth thousand people. It is located in the down-town section, about sixteen blocks from the Temple. I felt sure that such a building, in a difficult city for church work as Baltimore, could not be more than a fourth or half full in spite of all the advertising done by the committee. On the Sunday evening set for the services I purposely delayed going so as to get there right on time, lest I be discouraged by the small audience after all the expectations and efforts of the committee.

When I got to the street leading to the Hippodrome, however, it was so crowded with people on the sidewalk and in the street, I thought there was a fire in the block, which would of course mean calling off the theater meeting. Then I was met by some of my people informing me amid a mingling of enthusiasm and indignation that the doors of the Hippodrome had been closed for some time, some saying for half an hour, others saying for fifteen minutes. Anyhow, orders had been given by the police that no one else be allowed to enter the building. Surely the committee had indeed achieved a remarkable success in its plans and work. Without suspecting for a moment that I would have any difficulty in being admitted, I attempted to enter, informing the doorkeeper that I was the preacher for the meeting inside, but he bluntly refused me admittance. I produced my Bible as testimony, at which he waved me off; then handing him my card, he looked first at it, then at me and said, "I have orders that no one else is to enter this building and you can't go in," closing the door fast. In all

this time fifteen minutes had been consumed and I was still on the outside with several hundred people having a good deal of fun at my expense. Then I went to the stage entrance on the alley side of the building where another crowd was. In the scuffle at the door, one of the men from the inside identified me to the doorkeeper, who with considerable doubt allowed me to pass in. The crowd was in a good humor, not knowing anything of my difficulties to get in. A chorus of two hundred voices had been leading the singing, having sung half a dozen hymns. I read the twenty-fourth chapter of Matthew and prayed. A well known Roman Catholic soloist sang, and I spoke on "War and Prophecy." About ten thousand tracts bearing on Christian unity and on the scourge of war were distributed. An after meeting was held, to which most of the audience remained. There were not many decisions for Christ in the meeting, but I heard afterwards of several churches through the city receiving members as the direct result of the meeting. It served the purpose in calling attention to city wide evangelization, reminding us that it is now as Jesus said it was when He was on earth, "*The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.*" It proved to be a wise venture. The next meeting brought more visible results. It opened up the possibilities of the evangelistic side of our work. A long and serious illness laid me low for the whole of the next winter, cutting short our plans for theater meetings, but the start had proved its practicability.

It was the impelling force of the commission of Jesus that led us to emphasize lay preaching and in these twenty-five years more than a dozen men among us have been enrolled as lay preachers, most of these being still active. Some have taken the Bible course in the School of Seminary House, of which I shall speak in another chapter; others have started out without this preparation; all have done good service. Some of these preach occasionally, some regularly, rendering service in the city and in the surrounding country, preaching for the branch churches, in churches of other communions and occasionally for the Temple. Two have been regular ministers of branch churches for some years and of these I will speak in the chapter dealing with the branch churches. It is very doubtful if the department of our branch church work could have been established without lay preaching. These men are usually ready to go on short notice to these pulpits and they speak with acceptability. In confirmation of this custom in the Temple work I take the liberty of publishing here a private letter from Sir Robert W. Perks, London, written me on the occasion of the twenty-fifth anniversary of my ministry in Baltimore.

"October 15, 1916.
11, Kensington Palace Gardens
London, W.

"My dear Dr. Ainslie:

"I have read with the greatest interest the record of your work in Baltimore. As I read it I recalled John Wesley's famous saying, written on his tablet in Westminster Abbey, '*What hath God wrought!*'

Your methods are much like those of the early Methodists. They made a start 'somehow;' and they prayed; and as one reads the lives of the early Methodist preachers, one wonders whether in these days we have among us such men of faith; invincibles they were, fighting all along the line for their eternal leader.

"I have often wondered as I have moved in and out among your American churches why you don't make more use of the lay preachers. Here the three Methodist Churches (would there were only one) have close on to 50,000 lay voluntary, unpaid preachers. What a mighty power for good such a band of men would be in the United States!

"God grant you and your people His richest blessing.

"Yours faithfully,
"R. W. PERKS."

In connection with this letter from Sir Robert, I recall that John Wesley said, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth." This can come only by prayer.

An important part of church work is advertising. I have never been interested in odd and claptrap advertising. It cheapens religion. Our funds have always been so limited that we could not spend anything like the sum of money that we wanted to or perhaps that we ought to have spent in publicity. The churches generally are very derelict in this. Sane advertising is profitable. We have used finger cards, handbills, doorknob cards, window-cards, postal

cards, advertising modestly in the religious columns of the press, occasionally in the amusement columns, and by large boards on the front of the church, such as those used at theater entrances, and best of all, the press of the city has always been very liberal in giving space to news items, sermon extracts and any incident that deserved a write-up. That which we have sought to advertise has been the Gospel—not frivolous themes, nor uncertain subjects nor elaborate musical programmes. The multitudes are burdened far more than we think. Sometimes back of their laughter is the choking sob of a broken heart. They will be entertained by semi-religious sermons and will feed on them for a time. Sometimes in our poor understanding of human needs we may think that the people want this. They do not. They could go elsewhere for it and get it far better than the pulpit could give it. People want the Gospel. Nothing so helps, comforts and holds people as plain biblical preaching, dealing with the Gospel of Jesus Christ presented in as simple language as the minister can command and practiced as heroically by him as he knows how. Along with this is the proper reception given people as they enter the building for worship. One of the largest assets in the work of the Temple has been the reception accorded the public by the chairman of the board of ushers.

In the Disciples' desire to go back to the beliefs and practices of the Church in the New Testament times, the government in their local churches is somewhat a combination of Presbyterian, Baptist and Congregational ideals—not fully any one of these, but

sometimes shading off towards some one of these in various sections of the country. I do not regard, however, the government of the Church as a matter of vital Christianity. The New Testament precedent appears to have been the appointment of elders or bishops to oversee the work and deacons to serve as they were needed, especially in the benevolences of the Church. These positions evidently did not have severe boundaries, for Philip, who was appointed a deacon with special instructions to look after the poor, as recorded in the sixth chapter of the Acts, did the work of an evangelist, as recorded in the eighth chapter. That which is of first importance is that the principles of order in the government of the Church be maintained. This evidently includes the ideals of democracy, which carries with it the freedom of accommodation to local conditions. I believe with John Owen, who said, "Wherever there is a man or a body of men, who are united to Christ by a living faith and are keeping His commandments, he or they are in communion with the Church of God."

The uppermost thing in the official affairs of a local church is the spirit of the men. In the choice of the first officials, in the Jerusalem church, they are described as "*full of the Spirit and of wisdom.*" I have taken pains in cultivating the monthly meetings of the officers of the Temple so that these meetings might remain in the minds of all the members of the church as the place of prayer and counsel, just as I would have them think that all are remembered in the daily private devotions of the minister. I have not always succeeded in making these meetings ideal and

they have not always appealed to the men that have been selected for these positions. Like all delicate problems it has taken time for development. The meeting opens with the roll call, then Scripture reading and prayer, followed by the reading of the minutes of the last meeting, then the report of the financial secretary, which includes the receipts of all moneys handled by the treasurer during the last month, then the reports of the standing committees, the report of the trustees (which is usually very brief, all the financial affairs being conducted by the trustees and apart from this meeting, thereby largely removing petty financial discussions from the meeting), then the introduction of new business, followed by the minister's remarks and recommendations, closing with a brief message on prayer and a circle of prayer, in which sometimes as many as a dozen take part, each one praying having been given some special interest to pray for, such as the Sunday-school of the church, the missionary societies, the branch churches, the sick of the church, international peace, Christian unity, and so forth. Occasionally some minister or layman of some church that has made an attractive record of some kind is invited to address the meeting, so that we may know how others are working at the same problems that we are.

The work of the Temple centers around the usual organizations of an active church, including the Sunday-school, Endeavor Societies—Juniors, Intermediates, Young People's and Seniors—several missionary societies, Brotherhood for the men, and Guild for the women, which is not a money-making organization,

having dues of only ten cents a month. They look after the communion vessels and linen, baptismal garments, visit the sick and coöperate in other social necessities. Then there are the Orphanage Society and several clubs for recreation. But the work has not gone without its daily burdens—men, women and children, who come in the church apparently as sincere in their decision for Christ as the most faithful, manifest ability, flourish for a time and then wither into coldness and indifference. I have never been disturbed by persons asking for their letters to join other churches. If I have the slightest intimation that the atmosphere of the Temple is not congenial to them, I would be untrue to my ministry if I would not prefer them to go where they can grow most and serve best, for my first desire is that Christ may be formed in His strength and beauty in the lives of all those who have come unto Him. If it is a question of dissatisfaction over some petty affair in the church, I have given little time to nursing people's tastes and prejudices. I try to give these over to God and keep at my task irrespective of consequences.

I have been grieved, however, because of persons, perhaps whose confessions I received, perhaps whom I baptized into Christ and perhaps to whom I gave their first communion and to whom I have preached the word of life—to see these gradually forgetting their covenant with God, growing indifferent to the things of Christ and finally dropping out altogether, except an occasional visit to the church. This is a burden from which I have never been able to escape, nor do I wish to escape from it, for it is a part of the

ministry of Christ. Some sin has done this—sin of omission or commission. There can be no other explanation. Excuses are given. Perhaps God only knows the real truth of the matter, for frequently people do not tell the truth in these matters. Untruth is a part of the coiled sin. Sometimes I have gone directly to the person, sometimes I have worked through others, sometimes I have waited alone in silent prayer without making any other effort, sometimes I have sought to approach the person with all the kindness that I could command through some indirect pulpit utterances, sometimes I have indirectly mentioned it in public prayer, taking the person right up to the Throne of Grace—every way possible to accomplish the end of reëstablishing their former covenant relations with God. When I sometimes go through the Temple auditorium alone, somehow I cannot get away from observing the worn carpet on the pulpit platform, just back of the desk, and I find myself asking, Oh, that I had a place so marked by my knees in prayer for my people, as I have marked this by my feet in preaching to them! Would they have been more faithful to the service of Christ without the loss of none? What a responsibility! I rarely ever look out over an audience to whom I am to speak, but the thought of the responsibility alarms me, so that after more than twenty-five years of preaching I rarely rise for my sermon without some degree of nervousness. I cannot now, but I will see in the day of Christ whether I have sown in faithfulness the handfuls of His grain in the fallowed heart-fields about me.

A minister came to my office on one occasion to talk over the problems of his church. It was a long, vexing story that touched me very much. When he came to the close, he apologized, saying, "I know I ought not to come to you with all this, for your work has always gone so smoothly that all I have told you must be very foreign to you as a part of a minister's life, but somehow I have had more than my share and I wanted to talk with somebody who would be patient in listening to me, for my heart is almost broken." I stopped him and said, "Ah, my friend, you don't know. My heart has ached in similar experiences as deeply as yours is aching now. This is a part of the ministry. I have had every experience that you have had, except I am inclined to think that mine have been more severe. I have gotten letters like those you have read me. I have had as severe things said to me and about me as you tell me you have had said to you and about you. I have had frequent occasions in my Baltimore ministry where I could have made a big fuss. When my work has been at low tide I have had my resignation written as you have yours, and there is sometimes a satisfaction in a minister's writing out his resignation even if he never makes any further use of it. But I destroyed all the ugly letters—I haven't one; I tore up my resignation and nobody ever knew that I had written it; I never asked anybody to apologize for what they had said about me or to me; and I tried to move to my task with humble indifference to all consequences as I thought Timothy would have done, when Paul wrote him, '*Suffer hardship with me, as*

a good soldier of Christ Jesus.' Then I was ashamed that I thought in the midst of the disturbance the things I did think; now I am happy that I suffered hardship, but I would not have been had I done otherwise.''

Through these years frequent calls came to me for outside work, such as popular lectures, college addresses, evangelistic meetings and all that kind of wander-lust so common in the life of a minister. During my ministry at the Third Church I yielded for a short period to the requests for popular lectures, purchasing a stereopticon and a supply of slides. My pictures were beautiful, whatever the accompanying lectures were. I discovered, however, that my lectures were interfering with my ministry of preaching. There are men who are well adapted to the lecture platform, far better than I ever could be, and they are doing a great and good work there, for that has become as distinct a field of service as that of the educator in the classroom. I think occasionally a minister may lecture, but not too often, lest his ministry be hurt by it, as the love of praise, of pleasure or of good eating has ruined the ministry of some men. The Church cannot be sustained unless the minister finds this his chief field of labor. Besides, I do not believe that I am in error when I say that the work a minister does in his own church is far more important than any work done outside. He must go away sometimes. I find that very helpful. To give a course of lectures in a college or hold an evangelistic meeting in some other church may prove refreshing to him. It does to me, but this cannot be done too

A GROUP OF MINISTERS WHO WENT OUT FROM THIS WORK IN THE TWENTY-FIVE YEARS

(1) H. G. Connelly, minister at New Albany, Ind. (2) C. S. Ehlers, minister at Calvary Church, Baltimore. (3) J. Albert Hall, minister at Plymouth, Pa. (4) Howard W. King, minister at Seventh Church, Baltimore. (5) O. C. Barnes, minister at Rockville, Md. (6) Leslie L. Bowers, minister at Washington, D. C. (7) Harry B. Schultheis, minister at Buffalo, N. Y.

often. It has always been a regret that I could not go frequently into other churches with the message of evangelism. But there is a stern limit to all this. Sometimes it is difficult to find how far one can go, but the building up of a local church, with all its auxiliary interests, is a field big enough for any man. In these twenty-five years mine has grown too big. I have often sighed for the smaller field where I could touch more closely the lives of all the people and grapple more directly with individual problems which a larger ministry necessarily denies the minister.

The longer my ministry the more need I find for periods of withdrawing for meditation and study. This is not so much a choice, but a necessity. I have found for myself that any other course leads to leanness of soul. The deepest regret in my ministry of these twenty-five years is that I did not find more time for meditation, prayer and study of the Word. I lived far too public for my own spiritual life. It was hard to withdraw when the calls for service were so urgent. While my work has exceeded my expectations, my ideals of spiritual living in myself have not attained to those standards of the Scriptures so precious to all who believe. This has been largely due to my yielding to circumstances, which I ought to have mastered rather than they having mastered me. But there is a joy in my heart that I have been permitted to serve as well as to see some of the fruits of my labors in working with God.

The Trouble with the Glass

As I walked down the street one afternoon in the bright sunshine, a small boy was enjoying himself by catching the sun's rays in a small mirror, and throwing its blaze of light around so as to fairly blind those on the street. Another little boy, supposing that this reflection was wrought by an ordinary piece of glass, tried to catch the sun's rays, but with no success. His playmates told him that his glass was all right and he labored diligently, but there was no reflection.

There was a splendid picture of human life. The difficulty in our failures is not with God, any more than the difficulty in the sun's reflection was with the sun. The difficulty is always down here. The sun is all right, God is all right. But the heart must be like the polished mirror, or it cannot reflect the virtues of God. To say "I believe" is not sufficient. I must *do,* before God and those around me will accept my profession. Nothing short of a life in Christ can give the right background to the human heart.—In *The Sunday School Times.*

VII

The Branch Churches

I have never been able to accommodate myself to the humdrum life of a church that merely keeps up its current expenses and contributes a little something to missions. For a quarter of a century the students of the College of the Bible in Lexington spent a good part of Sunday afternoons in a prayer-meeting, which was very good; but a dozen of us got together and decided that we could spend our Sunday afternoons better by starting a Sunday-school. At first it was against the judgment of the faculty, but finally we secured their consent. Out of those labors the foundation was laid of what later became a prosperous church. During my temporary stay at Newport News the building of the First Christian Church was erected and a branch church was started. So in coming to Baltimore the planting of branch churches was a very definite part of the programme, although I never mentioned this in the early part of my ministry because for a time we had all we could do at the Third Church to keep it going.

In 1898 I was in Europe, when it occurred to me that that year, being the tenth anniversary of the founding of the Third Church, there could be no better celebration than beginning to plan for a branch church. I hurried back to America so as to utilize

whatever sentiment there might be clustering around the very day of the anniversary. It was in midsummer and intensely hot. Not very many people were at church on that first Sunday morning in July. Some said, "We haven't paid the debt on the Third Church: how can we start another church?" Others said, "We are not holding what we have: hadn't we better look after our own church first?" And there were many other comments and questions of like character, which convinced me that all the sentiment of the celebration of the tenth anniversary of the Third Church must have been with me when I was in Europe. Now it was a problem of the most tactful method by which to proceed without friction and this method was found.

At the afternoon meeting which I had called for the purpose of forming some kind of organization, there were less than a dozen present. I had gotten quite accustomed to discouragements in church affairs by this time and my courage was rarely ever off picket duty. I opened the meeting and talked as fully over the plans as though the house were full of people. At the evening service I announced that an organization for starting a branch church had been launched and indeed it had, although not enough members had been secured to make the full quota of officers. Numbers may help in the consummation of a plan, but the lack of numbers rarely ever hinders if there are a few who will give themselves unreservedly to the project. We had those few. There was no special hostility against the move, but rather indifference, so the plant-

ing of the first branch church became a matter of personal concern to only a few.

There are a large number of churches in Baltimore. If all the people in the city were to plan to go to church on any Sunday, however, not a third of the population could be accommodated, besides nothing like half of the city is enrolled in the membership of the churches and the Sunday-schools. Of the Disciples' witness in the city besides the Third Church, there was only one other white church—Harlem Avenue Church—and a small struggling colored church. The history of the Harlem Avenue Church reaches back through many decades, having been a real factor in the religious life of the city. It has been served by a succession of most worthy ministers. At the time of starting our first branch church B. A. Abbott was there and his fine personality will always cause him to be most kindly remembered. He was one of the regular contributing editors of *The Christian Tribune*. H. C. Armstrong is there now as I close this twenty-five years' story and no one would question his place as one of the best preachers in the city. He helps in Seminary House, teaching one of the Bible classes there to the great profit of the students.

In the fall of 1898, those persons, members of the Third Church, who were living in the northern section of the city, four or five miles away, and others who were living near the Third Church but were interested in this programme—in all about twenty-odd—started the Twenty-fifth Street Church. For a year or more the meetings were held in a hall on St. Paul Street

and I preached there every Sunday afternoon at four o'clock, following the session of the Sunday-school at three o'clock. Then we started the building. I called at a certain gentleman's office—this gentleman was not a member of our church—where I thought I might get twenty-five dollars, and after hearing the story of the work, he gave five hundred dollars. Next Sunday at the Third Church I made the call from the pulpit, not asking for money during the services, and after the benediction I got more than five hundred dollars in cash and pledges. After considerable trouble a lot was secured by a lease and the building of a frame chapel was started.

Just before that a preacher in one of the Northern cities got into some trouble, so that he was without a pastorate. I did not know him personally, but he wrote me and I volunteered to go to his rescue. After much effort in fighting off his accusers, whose charges had to do solely with factious management of church affairs, I secured him a pastorate in one of the rural districts. Then he insisted that I should take his son as my assistant. We were not in a position at the Third Church to do this, however, but on his willingness to come for a very small compensation, we undertook it. He was a bright young man and I liked him. Later we confined his work largely to the Twenty-fifth Street Church. Then rumors reached us that things were not going right and I sent for the young man. At first he denied that there was any ground for these rumors, reminding me what I had done for his father; but, when pushed more closely he acknowledged that these conditions did exist and

he advised me to be careful lest I get more on my hands than I wanted.

Just before this, they had asked that the Third Church would deed them the lot, upon which was a ground rent, and we did this, inasmuch as the building was soon to go up on it, after which we would look to them to conduct the affairs of the church there. Then a while after they asked that I would sign all the contracts for the building and furnishings. Never thinking for a moment at that time that any trouble would come up I did this. In this conversation the young man reminded me that they had the deed to the lot and the debts were in my name, indicating more deeply laid plans than we had thought. It appeared to be a legal matter, so I went at once to advise with a lawyer. He informed me that they had me and nothing could be done, and it looked so legally, but not morally.

That evening was prayer-meeting at the Twenty-fifth Street Church, the building then to be completed in a few days. I sat in the meeting and was not called on, but at the close I stated that I had something to say. Going to the front I informed them of the things I had heard, and since I had signed the papers for the building and the furnishings, these things were mine and those who were willing to work in harmony we were glad to have to continue; the others would either have to come into harmonious coöperation or seek fellowship elsewhere. The turn was more sudden than they expected, or than I had, for that matter. Perhaps their prayers helped me to see the way out of the difficulty, for the plan occurred to

me while they were praying. But it saved that work, for it was the judgment of those who knew the work that that group could never have established a church, as their after history showed. Had they been left alone they would have failed sooner or later, making that work an eyesore in the city. The swifter method is not always the best, but in this instance it was.

This young man withdrew, taking with him thirty of the thirty-two members. Immediately an appeal was made to the Third Church for thirty members to take the place of these and more than this number volunteered, thereby keeping in force the charter, and the next day the property was deeded back to the Third Church. I have never known a finer instance of fidelity on the part of those who volunteered for that service. They remained there until new members came in to take their places. They never discussed the difficulty in the church building or on the cars and many of them never missed a service, although living four and five miles away, being present at both services on Sunday and on Wednesday evenings. Being among our most active forces at the Third Church, the withdrawal of these members crippled both the work and the finances very much. It was an emergency and they met it with rare heroism. At the same time the difficulty brought additional financial burdens on the Third Church in having to pay the floating debt on Twenty-fifth Street Church. It was regretted very much that this condition necessarily brought to a close the services of C. C. Jones as assistant at the Third Church which he had accepted

only a few months before and whose faithfulness endeared him very much to the people.

The young man in the Twenty-fifth Street work and his followers started a rival work that annoyed us for a time, but it soon went to pieces. Finding they could not check the advance of our work by rivalry, he got considerable space from time to time in a newspaper that has since failed, the better papers refusing him any notice at all on the matter; then he entered suit against me for his salary, which I had already informed him stopped on the day that the Third Church took charge of the work. The suit amounted to nothing other than the unpleasant notoriety connected with it, for it never came to trial.

The issue in this difficulty was twofold, first, regarding the church and, second, regarding myself. I knew very well that if we failed in this first attempt to start a branch church, it would be very difficult, if not impossible, to start another, and certainly not in that section of the city. So every possible effort was put forth for the saving of this new work for its own sake as well as for the effect on the future programme of the Third Church. The issue regarding myself was very personal. I had helped this young man's father in the face of hostility, being warned that just such a thing as did happen would happen. I had taken the young man into our work as much to help him as for the help that he would give us. The natural result was to make me sour and resentful in consequence of the turn of affairs. But I had to save my heart at all cost, for myself as well as for my work, for I knew that the Lord could not use a sour

or resentful heart. At this time I discovered the thirty-seventh Psalm.* I got to memory the first nine verses and for months I repeated them dozens of times a day to my own heart, saying them over and over to myself. J. Z. Tyler, who had made an eventful ministry in Cleveland, was in the city for a short time. He asked about the difficulty and then said, "I was never treated as badly as that. You have an opportunity that I never had." I saw in a moment a new meaning in opportunity that I had never seen before—opportunity to forgive. It helped me to the victory so that not only was there no feeling in my heart against the young man, but I was glad that I had had the experience, as bitter as it was for a time. Some years after he got in further trouble in another city. His accusers came to Baltimore on two occasions to see me, expecting to get evidence against him; but I was able not only to refuse any information, but to put a kinder construction on the things they had heard, reminding them of our common weakness and God's waiting on us for a kinder interpretation of

*"*Fret not thyself because of evil-doers,*
Neither be thou envious against them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in Jehovah, and do good;
Dwell in the land, and feed on His faithfulness.
Delight thyself also in Jehovah;
And He will give thee the desires of thy heart.
Commit thy way unto Jehovah;
Trust also in Him, and He will bring it to pass.
And He will make thy righteousness go forth as the light,
And thy justice as the noonday.
Rest in Jehovah, and wait patiently for Him;
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself, it tendeth only to evil-doing.
For evil-doers shall be cut off;
But those that wait for Jehovah, they shall inherit the land.
—*Psalm* 37:1-9.

human conduct. Besides this benefit to me personally, this difficulty revealed the possibility of the Third Church. A people who could do what they did could be entrusted with a greater task. It was the kind of a service that afterwards made the Christian Temple possible and helped to give me confidence to undertake that work. What looked so discouraging and unfortunate for a time was used of God for greater blessings than at that time any of us dreamed.

It soon became an established policy to encourage our members to go to the help of the weaker churches, regarding such service as a definite part of our home missionary programme. Several years after, the Twenty-fifth Street Church needed a faithful man in its affairs. Flournoy Payne, the minister, presented the matter to our official board, when the clerk of the church, and one of our most valuable men, took me aside after the meeting and said, "Inasmuch as I am renting my house, I could rent as easily in that section of the city as any other. If it is all right for me to go, I am willing to go." In less than thirty days he had moved and has been one of the most faithful members in that work, being an official of the church and a teacher in the Sunday-school. Later when O. G. White was there as minister, he made a similar appeal, and a man whom we had just selected for the eldership because of his unusual fitness for that place, was asked for by Twenty-fifth Street Church. We withdrew our choice and the next Sunday letters were granted to this man and his wife for service in the weaker field.

The Twenty-fifth Street Church advanced and was

getting on its feet when another trouble occurred, which was more hurtful than the former trouble, because the church by this time had gotten a considerable membership. They wanted to make some alterations in their building. At that time we were in the Temple and the officers of the Temple did not think the plan advisable or economical. The Twenty-fifth Street Church representatives asked then that we deed them the property and they would assume all responsibility. Against our judgment the property was deeded to them; expensive alterations to the building were made and a big disturbance arose, when the preacher resigned and a large number of members withdrew, leaving a small but a faithful group, however, struggling nobly at the task. William Newcomer came to their rescue with a loan through the Church Extension Society of the Disciples. All these storms have now passed away into forgetfulness and the sky over the Twenty-fifth Street Church is clear and wide. It has one of the best fields of any church in the city, being only a few blocks from the grounds of Johns Hopkins University and Goucher College and surrounded by a vast territory of residences. L. B. Haskins, who did faithful service there, was succeeded by Edward B. Bagby—the friend of my earlier years—whose unusual ministry in Washington made us glad to have him here, if only for a short time. He brought many valuable people into that work and strengthened it generally. Being called back to Washington to lead the forces there in the planting of a new church in a fine residential section of that city, he resigned and B. H. Melton succeeded him,

TWENTY-FIFTH STREET CHURCH
Being the First Branch Church.

CALHOUN STREET CHURCH
Being the Third Branch Church.

taking at once the leadership of a new building enterprise. He has led this with remarkable skill, so that by the time this book comes from the press Twenty-fifth Street Church will be housed in one of the most attractive buildings in the city at a cost of about fifty thousand dollars, all of which is a joy, because it is the fulfilment of God's promises and the answer to the prayers of many.

It might be thought that inasmuch as we had so much trouble in planting our first branch church, we would not attempt a second for some time, but such was not the case. Right in the midst of our trouble with our first branch church, we opened a branch work in the southern section of the city, for our hearts were fixed on a city wide programme. Through the leader of our work there I learned that an Episcopal physician and builder was favorable to giving us a lot at a reduced price in a section he was developing in order to have a church in that immediate community. I called and agreed to take the lot, reminding him that we would appreciate it very much if he would loan us some money to aid in the building. After talking over the matter for a while, a loan of $3,000 was agreed upon. With this amount and what we could raise the Randall Street Church was built, just the first story, however, and this was of stone. It started off under most favorable circumstances and appeared to be prospering, when suddenly the preacher resigned, securing his successor before he left, and the two preachers got into a quarrel, which came very near being a law suit between them, when to save us from such a scandal, I took a hand in it.

seeking adjustment by arbitration. The hearing was held before the whole church, which had pretty well gone to ruin by this time. The suit was prevented by this open course, however, but here we were again in the midst of a wrecked church. From a membership of about two hundred, there were perhaps a dozen left and a debt of $7,200. Later several preachers tried to build it up, but the work went entirely to pieces, so that the doors were closed. I had signed individually the papers for the building and furnishings, as in the case of Twenty-fifth Street Church. When the quarrel got in the newspapers, some of the creditors pushed me, but most of them were very patient, especially on the circumstances being explained, the builders to whom we owed $1,000 going so far as to cut our indebtedness to them to $500. But with the floating indebtedness of Twenty-fifth Street Church, precipitated by their difficulty, on the Temple, we did not see how we could possibly meet at the same time the floating indebtedness of Randall Street Church, so to be honorable with our creditors we decided to sell the property, which would bring something in excess of the indebtedness.

On the way home from the board meeting, one of the deacons of the Temple, J. N. Pickering, a lawyer and real estate dealer, said to me: "You really don't want to sell it, do you?" To which I replied, "No, I do not, but there is nothing else to do unless one of our laymen take it. Now since you have mentioned it suppose you go down there on Sunday and preach." He forthwith objected, never having taken a very active part in the public work of the church, but he

finally consented to go. In the service one person made decision for Christ and he took that as God's call for him to take up that work. That was in February, 1906. Since then he has preached there every Sunday, morning and evening, and conducted the Sunday-school in the afternoon and mid-week prayer-meeting on Wednesday evening. He has been ordained as the elder of that church. Under his leadership a growing membership has been gathered together, the debt has long ago been wiped out and they are now preparing to complete the building which will make it one of the best church buildings in that section of the city. Although Mr. Pickering is one of the busiest men to be found, attending to his legal and real estate business six days in the week, he preaches to good audiences on Sunday and has made a remarkable record.

Having told at some length these two church difficulties and their results, it might look as though they were alone in the city, but such was not the case. Four other communions—Roman Catholics and three Protestant bodies—were involved in similar troubles in the same period. There may have been others, but only these received notice in the newspapers—a kind of ecclesiastical epidemic of mumps, chicken-pox and cholera variety. The germs appeared to have died out after that and my own work has not been troubled after that character to any serious extent since. Such conditions emphasize the worldliness of the church, of which I am deeply ashamed, for no Christians can get into a quarrel, whether Roman Catholic or Protestant, but all the other Christians in the community have to

bear the odium of the scandal in the eyes of the world, whether we want to or not. To say, "That is not in my church" may satisfy the bigoted consciences of some Christians, but it will not satisfy the great unbelieving world. These two difficulties, however, were so completely mastered by the reëstablishing of the two churches that it strengthened our faith in prayer and in the Lord's leadership of this work so that we do not consider obstacles as we used to.

When we left the Third Church building for the Temple, it was decided to retain it as a branch church and henceforth we will speak of it as Calhoun Street Church. This was an instance of remarkable liberality on the part of our people. I have never known of another case like it, although there may be. We left the building to be used by those in that neighborhood and without any money we started out to build a new church in another neighborhood. It was perhaps the largest offering made from a financial point of view in the establishing of any of our branch churches, for the sale of that property would have been a substantial help in building the Temple. At first Calhoun Street Church was a great care. The larger part of the membership having gone to the Temple, it was like starting a church from the beginning attended with all the difficulties of a new work, and more. We have always maintained the principle of self-government in all our branch churches, leaving them to work out their own problems with no exercised leadership from the home church whatsoever, except in the midst of friction, or any kind of trouble. Then we take part. Since the deed to the property was held by us, there

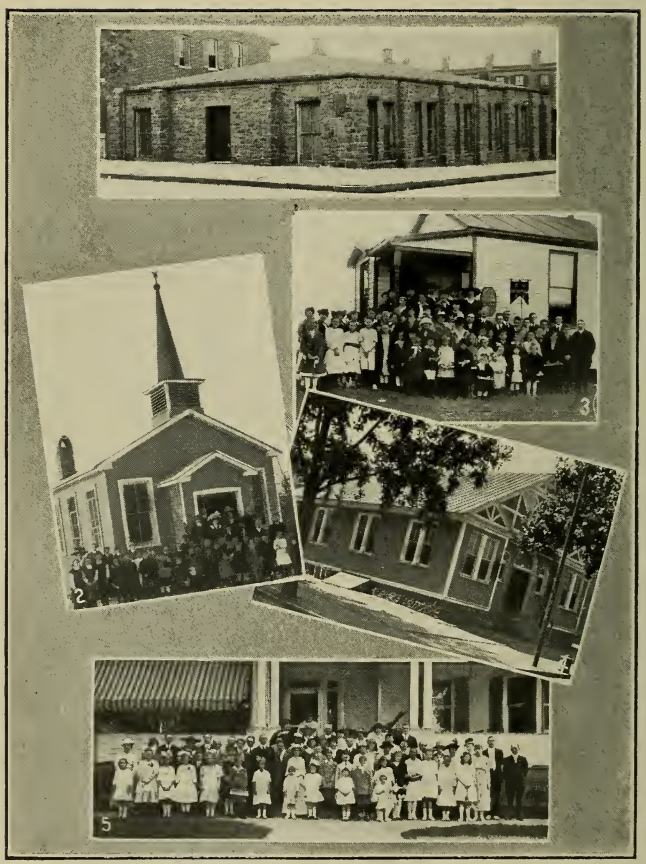
was necessarily some responsibility regarding the conduct of work, and advancement of which had our keenest interest.

We had grown up through the years to despise church quarrels, factions and bickerings above all other heresies; therefore this condition was always met instantly and positively. Things had not gone very well at Calhoun Street Church when two persons—husband and wife—came in, who caused considerable trouble. Some of the most valuable members called on us, expressing their determination to withdraw unless something was done, while many of the members appeared to be with these two persons in the difficulty. After investigating matters, the eldership of the Temple simply wrote these persons that their activities in the Calhoun Street Church were not agreeable to us because of the friction they had caused, neither would it be agreeable to us for them to attend any other of our branch churches, as we heard they intended to do if they left there, but we would take them at the Temple or, having consulted the officers of Harlem Avenue Church they would be given a home there; these churches being large they would not likely cause any trouble. They left immediately and after some time went to the latter church. At first many of their friends resented our letter and talked of leaving the church, but they afterwards acknowledged that our firm course had saved the Calhoun Street Church. No church can prosper amid factions and disturbing elements, especially small churches, and every effort is made to check such conditions as early as practicable. Calhoun Street

Church has prospered. It has a good Sunday-school and its building is frequently full. F. H. Scott is rendering an acceptable ministry there and has so led the forces that they have become independent, having received the deed to their property.

About this time a rather unusual proposition came to us regarding a church at Lansdowne, which is about six or seven miles from the city limits. Their work had become broken all to pieces through internal troubles of various kinds. They wanted the Temple to take the property, exercising absolute oversight. Instead, we took it over after the model of a receivership, several of our laymen taking charge of the work until their debts were all paid and peace reigned in the church. It was then reorganized and turned back to them and there has been no trouble there since so far as we have heard. T. L. Scruggs ministers there.

In 1907 two men from Wilhelm Park, a section in the extreme western part of the city, called to see us, saying there were Roman Catholics, Episcopalians, Presbyterians, Methodists, Lutherans and Baptists in the park, but not enough of any one of these to build a church, and inasmuch as the Christian Temple stood for the union of all Christians, they wished to know if we would come there and establish a church. It was an unusual request, but certainly a very practical one. We visited them, establishing weekly prayer-meetings under leaders from the Temple and later a Sunday-school was established. Then a Presbyterian capitalist presented us with two lots and a substantial contribution towards a building. It was erected in 1909 and is out of debt. The minister of this work is



SOME OF THE BRANCH CHURCHES

(1) Randall Street—Second Branch Church. (2) Wilhelm Park—Fifth Branch Church. (3) English Consul—Sixth Branch Church. (4) Seventh—Seventh Branch Church. (5) Calvary—Eighth Branch Church.

one of our laymen, ordained to the eldership there, W. P. George, who holds a position in the office of the Baltimore and Ohio Railroad, and diligently looks after the Wilhelm Park Church on Sundays and Wednesday evenings, with satisfactory results. It has a Sunday-school that so overcrowds the building and likewise audiences at the other services, that they are now preparing to erect a building more than twice the present size.

English Consul is a growing settlement south of the city, where once was the home of the British Consul. The owner of this property, whose wife is a member of the Temple, gave us two lots there for a church. A prayer-meeting and Sunday-school were started, which soon called for a building. This was formally opened without debt in the spring of 1916. Several of our laymen have faithfully served there, having preaching every Sunday.

In the fall of 1913 a church property on the upper end of Fulton Avenue, near Druid Hill Park, was to be sold because the church had gone to pieces largely through internal troubles. Fifteen years before it had been started at a cost of $2,483 for the lot and $1,500 for the building. A mortgage of $3,000 was put on the property then, which was still on it. Less than half a dozen persons claimed membership there. It is rarely ever wise to take up such a proposition. It was offered to us, however. With some hesitation we agreed to take it for the amount of the mortgage. A call was made for volunteers from the Temple. Some of our most active and efficient members responded, taking their letters and giving their

time and money there, some of these living miles away. For a while the work was conducted by one of our laymen, several others assisting him, so that from the start there was preaching there every Sunday morning and evening. The new organization took the name Seventh Church, since it was the seventh branch from the Temple, being reopened the first Sunday in January, 1914. Through the aid of the State Missionary Society of the Disciples, whose help has been invaluable in most of our branch churches, Howard W. King, one of our own young men, who had been in the ministry for several years with many blessings on his labors, became minister there in 1915. The membership has been increased to more than a hundred, the debt has been reduced and the outlook is hopeful.

In 1916 Clifton S. Ehlers, another of our own young men who had been several years in the ministry, became assistant minister at the Temple in conjunction with establishing a branch church on Reisterstown Road, where quite a number of the Temple members live. He had supplied the pulpit at the Temple for some months on his return from Yale University, having endeared himself to our people in his faithful ministry. A lot has been secured and a building will be erected shortly, prayer-meetings having been conducted by Mr. Ehlers through the neighborhood for nearly a year, which was later followed by Sunday meetings in a theater in the neighborhood. The name of the new church is Calvary.

In the opening of the Temple in 1905, we started a Chinese Sunday-school, which has had many ups

and downs, sometimes being well patronized and at other times in an uncertain condition. In September, 1916, we undertook work among the colored people, which has grown with satisfaction. One of their own laymen preaches for them every Sunday. They have good audiences and are raising funds for a building, which we hope can be secured before long. I will speak of the colored people at greater length in another chapter.

We made permanent shortly after entering the Temple the employment of Miss Dale in China as a distinct part of our missionary programme, this being done by the coöperation of the treasuries of the Sunday-school and the church; likewise later H. J. Derthick was employed for work among the immigrants in Indianapolis, Indiana, by the coöperation of the treasuries of the missionary societies and the church, the first being done through the Foreign Christian Missionary Society and the latter being done through the Christian Woman's Board of Missions. The work and life of these two missionaries have been an inspiration to us and we rejoice that we are counted worthy to have part in their support.

Including our work in China through Miss Dale and among the immigrants through H. J. Derthick, there are ten branch stations from the work of the Christian Temple. Of the eight branch churches in the city, only two have debts on their buildings. All are life saving stations where fine groups of Christians, extending into the hundreds, are ministering in a service that is giving enrichment to their own lives as well as to the other hundreds touched by them.

Some of these would doubtless be in some of the strong churches and perhaps not in active service; others would not be in any service at all; hence we regard our branch churches as definite a part of our work as the Christian Temple itself. Our policy has been to give freely our members for service elsewhere and, in our own work, not to rival any other church, but to rival our own past records and to seek to attain to our ideals. We have sought to give to the Temple certain streets as the boundaries of our parish, leaving those of our own members who live near our branch churches to join them, and where there are groups and no branch churches and the members are not disposed to go into the churches of other communions, we expect to establish branch churches, either by the organization of all the churches of the Disciples in the city, which we prefer, or by the Temple alone, only the Gospel must be proclaimed.* Instead of these branch churches diminishing the strength of the Temple, this policy of unselfish enlargement has increased that strength.

"There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but it tendeth only to want."

*In starting branch or mission churches, at first the property may be held by the church supporting it, but it is preferable to deed the property at the beginning, certainly later, and so long as it receives mission funds, to the City or State Missionary Society and to be held by that organization so long as that or any one of the national missionary societies render assistance. Such a method maintains business integrity and saves frequent troubles which arise through the weakness of the congregational system.

A Prayer

O Thou God of help, while the helpless cry to Thee, send me on Thy mission. My hands, my feet, my voice, my heart, my money—all are Thine. Curse me not as Thou didst Meroz, but let me learn from them the danger of idleness and indifference. Rather would I ask Thee to clothe Thyself with me as Thou didst Gideon. Use every part of me, for my life is naught unless it be given to Thy service. To reach another Thou must reach through me; to love, to give, to be—all these things must work through human channels, and I ask Thee to let me see Thy need of me, and I shall stand at the task. Though I may stand in the dark I will not care, so Thou art with me. Though I may suffer, Thou didst suffer long before me. I desire to be Thy servant in these times of sin, that I may take Thy light into some darkened chambers and there relight a broken altar in the name of Him who is the light of the world. Amen.—From *Studies in the Old Testament.*

VIII

The Orphanage Society

Modern Christianity has in its outward expression a good deal of selfishness, whatever may be its heart. To build a comfortable place for worship and social life without in some definite way tying itself up with some benevolent work, is surely missing the mark. Before the early disciples erected a church building they had established a system of benevolence. Before they went out to evangelize Judæa and Samaria they appointed "*seven men of good report*" to look after the needy. It was as much a part of the life of the Church as their faith in Jesus as the Christ, the Son of the living God. Had early Christianity not been of that type it would have perished before the wrath of Nero, Domitian or Diocletian. But because it was such it could not be defeated. Its song was the song of the brook and its music was like the music of the rustling of the corn.

I believed all this at the beginning of my ministry, but my belief was not definite enough to function in practical service, although I was called to see this by an incident that occurred on my first Monday in Baltimore. It was getting an orphan boy in an orphanage. It was no little task. I was a stranger in the city, the boy was not born in the United States and his years exceeded the age limit for admission by nearly

a year, according to the rules of the institution, yet as I trudged with him from one official to another, his manly presence helped to win the day for him, and it was a day well won, for this boy is now the head of a Christian home and a useful member of the community, having served as the superintendent of the Temple Sunday-school. But in after years I often thought whether I should not have started right then to cultivate the idea of an orphanage in the programme of the Third Church. It might have been the very thing needed to have diverted their attention from the many difficulties that harassed me so constantly. Other cases of similar character, however, came up from time to time, but a definite idea for an orphanage did not come into the work until 1904.

Some of the women of the church had been looking after an erstwhile Roman Catholic family that had fallen upon hard times. The burden could not be carried any longer, so the question arose as to placing the children in an institution and I was called into the council. Orphanages are usually crowded; consequently securing the admission of even the most needy is frequently attended with difficulty. Some of us, however, thought that the time had come in our own work when we should assume some responsibility in the care of orphan children. A church has no right to a place in a community if it does not touch all the needs and interests of that community, else it becomes a social club of diminishing worth. There are too many burdens to be borne for a church to be contented to have only Sunday services, leaving the weary alone with their burdens. So after con-

sulting over the conditions we decided to become responsible for the care of five children, although eventually only three were committed to us. In a few days homes had been secured for them, for while there are many homes that do not desire children and in some instances wickedly destroy them, there are scores of homes that do desire them and it is a work of grace to place an orphan in a home that hungers for the love of a child.

The first to be taken away was a little girl of five years. A home just over the Maryland line in Virginia had been secured and I was to take her to Washington, where some member of the family would meet us. Early one winter morning when the streets were covered with snow, Genevieve was brought to my residence. I took her in the dining-room, seating her at the table for breakfast, but she would not eat. The only answer to all my approaches of friendship was tears standing in the big gray eyes, telling me more clearly than words could convey that her child heart was conscious of some mysterious events transpiring in which she was the chief actor. Then I started for the street car two blocks away, but our feet had scarcely touched the pavement, taking her in the opposite direction from whence she had come, when she broke forth in loud screaming. Some of the neighbors raised their windows, inquiring of me what was the trouble, but I had no time to answer questions then. I was puzzled to know how to check the grief of the little girl, for I knew that I could never go to Washington in that fashion and I disliked to abandon the task, however new and difficult it might be.

Bending down I asked her whether she would rather go back to her home or go with me to a nice home of friends and plenty. It was a great question to ask a child of five years, but I determined to let her decide it. She knew the past; she could only trust me for the future, although she had only known me for a few days. Suppressing her sobs and with both cheeks wet with tears, she paused to answer. Then she said: "I would rather go with you."

As I turned I saw that we were opposite a candy store. I went in and purchased enough to fill her hands and pockets with an extra package or two besides and forthwith boarded the street car for the railroad station. Soon we were on the train, passing rapidly by interesting sights, boys and girls sliding down the snow covered hills and sometimes wagon-loads of things for the farm or the store, and on every side beautiful trees laden with snow and icicles flashing like crystals under the light of the cloudless sky. In less than an hour we were in the old Pennsylvania railroad station in Washington. It was then nearly ten o'clock and the family that had agreed to take her had written that some one of their household would be there to meet us by a little after nine o'clock. So I felt quite happy on our safe arrival; but, on entering the station, I saw no one that I knew, nor did anyone appear to be looking for us. What should I do? Could I have made a mistake regarding the day? I got out the letter and read it again. I had the day, hour and place correctly, but no one appeared to be there to meet us. I had entertained Genevieve on the train with some satisfaction to myself,

but how much longer I could continue this entertainment I did not know. Hour after hour passed. In the meantime, all persons who came in the station and appeared to be looking for some one or took a seat, I immediately approached, but to no result. I took the station master into my problem and also the station matron, but neither could help me. Genevieve and I had taken lunch together in the station dining-room and she had eaten with considerable relish, which pleased me very much. I felt that I had succeeded in keeping up her spirits, but mine now were somewhat wavering, for it was getting dark and the last train for Hurndon would leave at five o'clock and it was fifteen minutes of the time. If no one appeared by that time I would have to take her back to Baltimore and perhaps would never get my hands on her again.

Just then the station master called to me, introducing me to a physician who lived in Hurndon. I told him my trouble and he offered to take her with him, with the understanding that in the event no one was at the station to meet her, he would take her to his home and adopt her as his child, for she had at once shown marked friendliness for him. He promised to write me that evening as soon as he reached home.

I bade them good-bye and as I turned from the gate an aged woman with white hair was hurrying through to catch the train for Hurndon. Next morning a long letter came from the family where Genevieve was to go, expressing their joy in her safe arrival at Hurndon and explaining that this aged woman, who was skilled in handling children, had been

sent to meet us. I had seen her at the station when I arrived and I had observed that she remained seated there all day. In making my rounds of inquiry in the station she was the only person whom I had not asked. Observing her advanced years and apparent infirmity, it had not occurred to me that she had been sent to meet us. I was looking for the young couple who had agreed to take Genevieve, or some one about their age. The aged woman in turn was looking for an aged man with long white beard, carrying a little child in his arms. She had watched closely all day, having gone without lunch for fear we might come when she was out. With deep disappointment, she was taking the last train for home. At five o'clock I took the train back to Baltimore with much concern for the welfare of our little ward and at the same time with many perplexities attending my new experience. Genevieve, being adopted and educated by this family, is now a worthy Christian young woman.

The taking of these children not only opened a new department in our work, but so enlarged our concern for these orphans that they became the daily thought in our prayers. We did not have the means to purchase a building for an orphanage, but one home volunteered to put itself at our disposal to receive any orphan children that might be brought to us, having the child to remain there until it was placed in a permanent home. Other homes followed in this beautiful ministry until we had four or five homes that were open any hour for the temporary reception of orphan children. This work soon got to be known

and we have had more applications for children than we could supply, so that no child remains very long in the temporary home unless on account of sickness. Those from whom the children are taken are not able to give any money for the support of this work and those who receive the children are not asked for anything. As a rule no papers are signed either between the Temple Orphanage Society and those from whom the children are taken or between the Temple Orphanage Society and those who receive the children. Sometimes, however, papers of adoption are issued, but we do not want any person to retain a child if that person does not desire the child, and should we have any reason to take the child back we do not hesitate to do so. It is a covenant of confidence between all parties concerned. When that confidence is in any way impaired, the child becomes involved at once and we feel our responsibility in taking whatever action that may be necessary.

A father called one day asking that our Society would take his three children—a girl and two boys, the younger being four years old. His wife had deserted the home and nobody appeared to have known for months where she was. With the advice and consent of the grandparents the children were taken and placed in homes, but after some months the mother returned to the city and sought to regain them. She sought to get the four year old boy first. Knowing that he had been placed with a family in the Christian Temple, but not knowing the family's name or their residence, she took her place for eight Sundays at the door of the primary department of the Sun-

day-school, supposing that he was in attendance there. Being a stranger in that section of the city she was not observed, but as it happened Henry was sick those eight weeks and so did not attend Sunday-school. Then she went through all that section of the city when the children were out at play in the afternoon, until she detected his laugh in one of the back yards. Going to the front door of the home, she rang the bell, representing herself as a recent member of the Christian Temple who was out calling on the members in the neighborhood at the request of the minister. She asked after the members of the family, when the adopted mother, without suspecting anything, for she had never seen the real mother, called Henry in the room. He recognized his mother at once and ran from her. She left, announcing that she would call for him the next day, but the next day when she called there was no one at home.

Later they removed to a most secluded section of Virginia, but the mother kept up the chase, following them to Virginia. The family refused to surrender the child. She returned to Baltimore and called for the first time at my residence, introducing herself as the mother of Henry. She had employed a lawyer and informed me that if I did not produce the child in a specified time, she would have me arrested for kidnapping, but we were fully prepared for any course she might take and I so informed her, with the suggestion that, if she would change her course of life and return to her husband we would possibly restore the two older children to her, and after seeing how they fared, we would take up the return of

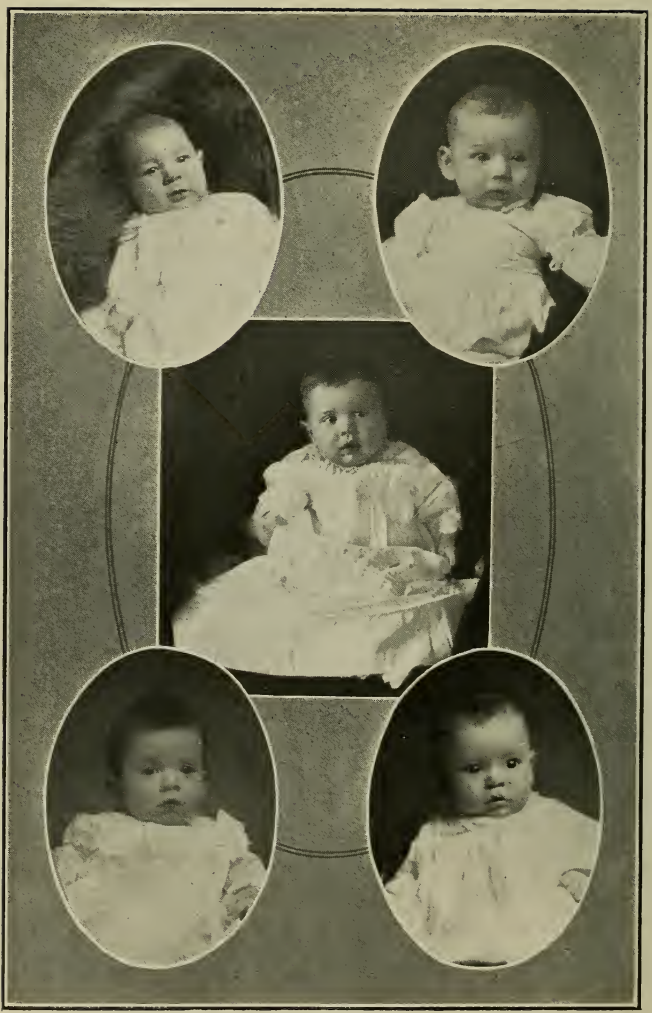
Henry. For several weeks we had a considerable battle, and several times it looked as though the case would get into court in spite of our efforts to keep it out, but finally the husband and wife consented to live together. In the meantime the older boy was drowned, but at the expiration of the year, which was the time required, the girl was returned to them, only to be involved shortly after in a public scandal which found its place in the newspapers. That ended any possibility of the return of Henry. What was most surprising in the turn of affairs was that they both appeared to see the wisdom of our course in trying to give Henry a chance, and he, being left undisturbed in his Christian home in Virginia, is now growing into manhood and may some day be a minister of the Gospel.

One morning a Lutheran pastor called up, saying he had a most distressing case. A husband and wife had died the same week, leaving eight children in destitute circumstances. The relatives were willing to take seven but no one was willing to take the infant boy of a few months. The sad part is that in putting children of that age in an institution more than ninety per cent of them die, so even to succeed in getting this infant in an institution meant death, for he was already in a wretched condition, having been neglected so long on account of the illness of the father and mother. One of the women of the Orphanage Society went at once, taking him in her home and nursing him as though he had been her own child. It was fully two months before he was in a healthy condition, so as to be placed in a permanent home. Then

he was entrusted to a farmer just outside of Baltimore and he is now nearly a man, strong, robust and a real comfort in the home where he has been adopted.

The Lord's presence in this work has been very evident. While the Society has not always been able to grant requests for children, and frequently we have had much trouble with some of the children we have taken, and a constant care for all of them, nevertheless there have been many instances when we have had to say, *"It is the Lord."* A husband and wife called leaving an application for a child about a year old. An hour later, one of the women of the church brought to my office a German woman, who could not speak English, with an infant girl in her arms. She had been deserted by her husband, leaving her four children. The relatives agreed to take three if the infant could be put in an institution, so that the mother could go to work. She had been walking all day, having been to many of the orphanages in the city and refused because they were already overcrowded. In her distress she met this woman of the church, who could speak German, to whom she told her story. Our Society took the infant girl and an hour later she was the adopted child in the home of this husband and wife who had called an hour before. They were kind and insisted on the mother's visiting them from time to time. Although this is not generally allowed by our Society, we yielded in this instance because those who took the child requested it.

A month or two afterwards was Christmas and late in the evening the mother called at my resi-



A GROUP OF CHILDREN FROM THE TEMPLE ORPHANAGE SOCIETY

dence. She was in great grief. I concluded at once that she wanted her child returned to her, but instead she wanted to be forgotten. In spending the day in the home where her child had been adopted she discovered that the love of her child had been transferred from her to the adopted mother, and she was only as a stranger in the eyes of her own child. She was not in financial condition to take the child home, for she was getting only three dollars a week with not much prospect of an increase in wages. Brokenhearted she asked not to be notified any more relative to making a visit in the home where her child had been adopted. She could not endure the pain. She would be better satisfied to carry the remembrance that her little girl was being well cared for, though she might never seen her again, while she would be out in the world battling against hard conditions.

There is no more tender ministry in the world than caring for orphans. It is the business of the church. Every orphanage is a sacred effort to be father and mother to that great army of children whose parents are either dead or are not in a position to provide for them. In those cases where parents are dissipated and cruel, it is usually better to take the children from them in order to save the little ones from growing up into a life of dissipation and crime, and for this condition the orphanage and orphanage society has a necessary and blessed service to render the community.

But where there is love and morality with the mother's earnest effort to keep the family together,

it is usually far better for the State to contribute to the support of that home, allowing so much every month to a child until he reaches the age of fourteen, than to break up the home and rear the children in an institution without a mother's love. It is as much the duty of the State to provide for the orphan child in his home as to provide for his education at the public school. It would exemplify that great principle of the strong bearing the burdens of the weak. The Widow-Mother Pension Bill as passed the Maryland legislature in 1916, ought to pass every legislature, along with the appropriations for education.* It is fundamental in the life of a nation to defend and protect the weak within their borders. If the orphan be given a fair chance with the best surroundings that the State can provide in the maintenance of the home under the mother's care, he will prove himself worthy of the State's friendship and be an asset equal to, if not exceeding, any investment that the State can make.

While a large number of children have been received and placed in homes by the Temple Orphanage Society, the work of the Society has been somewhat irregular owing to the pressure of other matters, no one of which was any more important, but by force of circumtances other issues came into preëminence.

*The other members of the Committee of 100 for Pensions for Widow-Mothers of Maryland are, Mrs. Azro Cory, President Civic Study Club of Montgomery County; Mrs. Edward A. Robinson, President Mothers' Congress of Maryland; Mrs. Mary A. Haslup, President W. C. T. U. of Maryland; Mrs. William B. Wolf, Secretary Sisterhood Eutaw Place Hebrew Temple; John H. Ferguson, President. Maryland State Federation of Labor; James J. Carmody, Associate Judge Juvenile Court; Professor William Tappan, Jefferson School for Boys; Miss Edna Annette Beveridge, Secretary, 2614 Charles Street Boulevard, Baltimore, etc.

However, no part of my Baltimore work has been more precious to me than the care of these orphans. With a permanent organization, it is hoped that a building may be secured where a larger work can be done. Along with it ought to be a home for the aged. Little children can be easily placed in homes where they will be loved and cared for, but it is not so with the aged. Too frequently their own kin do not want them and will not take them. Every church should provide a home for its aged saints. Its support belongs by the side of the missionary offering. "*Pure religion and undefiled before our God and Father*" is to recognize the needs of the orphan and the aged as the needs of Christ Himself and go speedily to the help of Him, who helped us out of sin into the light of freedom. These are here in His stead, and through them He receives our ministries. The need is overwhelming and to us the voice is ever sounding from across the centuries: "Undo the heavy burdened; let the oppressed go free; break every yoke; deal thy bread to the hungry; cover the naked with a garment; hide not thyself from thine own flesh; bind up the brokenhearted; set at liberty them that are bruised. Then shalt thou be called the repairer of the breach, the restorer of the paths to dwell in."

No service is more beautiful in all the pale of human activities than taking hold of the hand of the orphan and guiding his tender feet into the paths of righteousness. That child holds within himself the forces of manhood that are mightier than a university. All unconscious of his strength, he has within himself

the sunshine of heaven and the life of God is there. Orphanages are not simply buildings of brick and mortar, but when these shall have crumbled into dust there still will be remaining the real buildings, which are characters built out of fatherless and motherless boys and girls—characters strong and beautiful, that but for some orphanage institution or society might have been weak and worthless; characters that give muscle to the nation and adornment to the church. But the care of the aged is no less beautiful. The storms have swept over their paths, yet not fierce enough to lay them beneath the sod, but there they stand without home or friends, perhaps broken in life and aching in heart. The ploughshare of sorrow has cut great furrows in their faces and their hands are hard from the years of toil. Tired of the burdens of life, their staff has broken and a home for the aged stands to them as a shelter in the storms of life. The myriad of angels that look upon the trembling steps of childhood and the stumbling steps of the aged, and from whom sometimes seem to come the unseen angelic hand, must covet the task that has been given to the followers of Jesus. Before the New Testament was written, benevolence was the practice of the Church. It came in the morning of its strength and purity. Fellowship with the saints of Pentecost can come only through the practice of the principles of Pentecost.

The Importance of Bible Study

Nothing is more important in the life of an individual than to come in direct touch with the Word of God. The wisdom of time and eternity are on its pages and all its paths center in the personality of Jesus Christ. Those hours spent in the study of the Bible are golden periods in which fires are kindled that will burn upon the heart altars until the dawn of the eternal morning. Poets, statesmen, prophets, priests, kings, shepherds, fishermen and apostles are the spokesmen, and while it must be recognized that they spoke and acted on the level they had reached, nevertheless the Holy Spirit was the inspirer, and so the Bible is at once unlike any other book in the world. As literature, we might say with Seeley that "the greatest work of individual literary genius shows by the side of it like some building of human hands beside the Peak of Teneriffe." As a guide to holiness, there is no book like it. Wrote Edmund Scherer, whose stumbling faith could not reach beyond human life: "If there is anything certain in this world it is that the destinies of the Bible are linked with the destinies of holiness on earth." As the way to God, it is the one path. Out of a broken heart, Heine thus charmingly wrote: "I attribute my enlightenment entirely and simply to the reading of a book. Of a book! Yes, and it is an old, honest book, modest as Nature . . . modest as the sun which warms us, as the bread which nourishes us, a book as full of love and blessing as the old mother who reads it with her dear, trembling lips; and this book is the Bible. With right it is named the Holy Scriptures. He who has lost his God can find Him again in this book; and he who has never known Him is here struck by the breath of the Divine Word."—From *Introduction to the Study of the Bible.*

IX

Seminary House and the Girls' Club

The question is frequently asked, What is Seminary House? It is primarily a school where the English Bible is taught in night classes for busy people of all ages and in all communions, covering a course of three years. Is there anything more? Yes, it has a girls' club connected with it where girls, irrespective of their church affiliations, room and board. Is that all? No, on the second floor of the Seminary House building are the offices of the minister of the Temple and of the Association for the Promotion of Christian Unity.

Seminary House is an independent corporation entirely distinct from the Christian Temple.* This was

*The name of the corporation is "The Seminary House, Incorporated" and the purposes as stated in the charter are as follows: "(1) To promote the spirit of Christian fellowship among all communions by such methods as may be directed by the governing body; (2) To maintain a school for the teaching of the English Bible and other studies as aids to character building; (3) And to conduct such auxiliary organizations as will contribute to the common good." The by-laws are as follows: (1) The governing body of the Seminary House, Incorporated, shall be a board of trustees, of which one-third shall be elected annually for a period of three years. (2) Each recognized auxiliary organization of the Seminary House, Incorporated, shall have the right of one representative on the board of trustees, the other members being elected by the active board. (3) When any trustee shall absent himself from two successive annual meetings of the board without assigning a sufficient reason, the trustees, at the close of the second meeting, shall have power to declare his seat vacant and to proceed to the election of a new trustee to supply the vacancy. (4) The board of trustees shall be composed of not less than twelve nor more than twenty-five members, and the said board of trustees shall meet annually on the fourth Monday in January. (5) The officers of the board of trustees shall be elected annually, and shall consist of a president, vice-president, secretary and treasurer, the auxiliary organizations having their own officers according to their

done so as to conform more perfectly to the interdenominational work that it is doing, thereby making it equally free to all communions. In this chapter I shall tell of Seminary House under three divisions: first, the school; second, the Girls' Club and, third, the offices in Seminary House building.

Seminary House is preëminently a school for Bible instruction. Seven years before the Temple was started I conducted in the Third Church a Bible class on Friday evenings at eight o'clock and later also a class for children at seven o'clock. Because of the pressure of other matters I thought several times of abandoning these classes, but the people insisted that they be continued, so I take no credit for the enlargement of this work. On the opening of the Temple, in 1905, a more extended course of Bible study was presented to the public, being divided into

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constitution and by-laws. (6) At the annual meeting of the board of trustees the treasurer or treasurers shall make full report or reports of the finances entrusted to his or their care. Likewise each department shall file a report of the work that has been done covering the preceding twelve months. (7) A quorum of the board of trustees shall consist of five. (8) All auxiliary organizations must be duly recognized by resolutions passed by the board of trustees, and from these reports are to be annually received. Such organizations are to maintain the self-governing policy. (9) The board of trustees shall select at its annual meeting the head of the Seminary House, Incorporated, who shall be known as its dean. With the advice and counsel of the trustees he shall have power from time to time to retain, regulate and establish the mode and course of instruction and education to be pursued in the school of the Seminary House, Incorporated. Together with such instruction as the board of trustees may designate, which shall be styled the faculty of the school of the Seminary House, Incorporated, he shall have power to adopt and enforce such laws as may be deemed expedient for the good government of the school. (10) The board of trustees shall grant the right to the school of the Seminary House, Incorporated, to issue certificates and diplomas on work done, according to the decision of the faculty of the school. Persons who hold diplomas from the school may become candidates for membership in an organization of the school of the Seminary House, Incorporated, known as the Society of the Guild of the Round Table, by reading such books as are named by the faculty, whereupon the holder of said diploma is granted a second seal on his or her diploma.

Freshmen, Junior and Senior classes under the name of the Christian Temple Seminary. On its incorporation the name was changed to Seminary House, as being more appropriate and a three-story building was purchased at 504 North Fulton Avenue, which is three blocks from the Temple. For the purchase of this property a general appeal was made and gifts came from Maryland, Virginia, Pennsylvania, Ohio and various parts of the country.

The course of study covers the entire Bible. The Freshman class is devoted to the study of the first five books of the New Testament, the Junior class to the remaining books of the New Testament, with a supplementary course in Christian Missions, and the Senior class to the Old Testament with supplementary courses in Sunday-school pedagogy, church history and Christian evidences. There is also a class in English and German and a class for children. Each of these classes meets one evening a week and is in session one hour. The chief text-book is the Bible, the American Standard Version. Not being able to find any satisfactory book as a help for just the kind of work we were doing, I wrote the books for the Freshman and Junior years. The book for the Senior year was completed in part when the manuscript was lost and I have never taken up the task to rewrite it. There are two terms in a session—first term from October to December; second term from January to May. The course is practically free, the student paying only one dollar a term for matriculation. They buy their Bibles from any store in the city if they are not supplied with one of sufficiently large print

to study. The other books they buy from Seminary House, being one dollar a copy. There is an examination at the close of each term. On taking the six examinations, marking the entire Bible as directed and writing an essay, a diploma is granted with a gold seal; those who attend the lectures regularly through three sessions, do the required reading, mark their Bibles as directed, write an essay, but take no examinations, are granted a diploma with a silver seal. The Bible is studied from the historical and devotional viewpoints—What are the facts? And what are those facts to me? Like all proper Bible study it is conducted on a basis above denominational lines. The senior class is always taken to Washington for a day in the Art Gallery, National Museum and Congressional Library.

Having received a diploma, the holder may become a candidate for membership in the Society of the Guild of the Round Table—a kind of post-graduate work—by carefully reading sixteen books, a list of which is given each graduating class.* These books must be owned by the reader, not borrowed. Frequently the students form themselves into circles, meeting monthly at Seminary House and Review the books together, generally one book for a meeting.

*The list for the class of 1916 is as follows: "True Estimate of Life," Morgan, 50 cents; "With the Tibetans in Tent and Temple," Rijnhart, $1.00; "God and Me," Ainslie, 25 cents; "The Life of Christ," Farrar, 50 cents; "The Ideal Life," Drummond, 50 cents; "Passion for Souls," Jowett, 50 cents; "The Law of Friendship—Human and Divine," King, 50 cents; "The Teaching of the Books," Campbell-Willett, 50 cents; "The Meaning of Prayer," Fosdick, 50 cents; "The Personal Life of David Livingstone," Blaikie, 50 cents; "Listening to God," Black, 50 cents; "Christianity and the Social Crisis," Rauschenbusch, 50 cents; "Times of Retirement," Matheson, 50 cents; "Ministry of the Spirit," Gordon, 50 cents; Longfellow's Poems, and the Bible.

A GROUP OF SEMINARY HOUSE STUDENTS

Among these are Presbyterians, Episcopalians, Methodists, Methodist-Protestants, Lutherans, Baptists, Reformed, United Brethren, Brethren, Disciples, etc.

Others read them alone. On completing this reading course a second seal is put on the diploma, entitling the holder to membership in the Society of the Guild of the Round Table, which maps out its own reading. It is helping in the Y. W. C. A. work in Japan and South America by such contributions as they can get together.

The students are from all communions—Presbyterian, Episcopalian, Methodist Episcopal, Methodist Protestant, Lutheran, Baptist, Reformed, United Brethren, United Presbyterian, Brethren, Disciples, Roman Catholics, independent churches, no church relation, and occasionally a Hebrew. There are six teachers who give their services free, besides there is a supplementary course of lectures given by ministers of the various communions. The chairman of the board of trustees is Dr. Robert T. Wilson, a well known surgeon and Christian worker, being a deacon in the First Presbyterian Church.

The purpose of this school is to make better Christians by familiarizing them with the Word of God and establishing a standard of reading that will contribute to the home life and spiritual growth in general. More than forty churches in the city have been represented in its student body, which is usually about one hundred a session. In the session marking the close of my twenty-fifth year there are one hundred and fifteen. These go back to their work, better equipped Sunday-school teachers, church officers and church workers in general; others have become ministers of the Gospel, whose ministries have been greatly blessed, some starting into the ministry at once,

others taking an additional course in some college—if a Presbyterian, in a Presbyterian college, if a Baptist, in a Baptist College, if a Disciple, in a college of that communion, but from the kindling of these fires men and women have gone forth into larger service, teaching the Bible with increased passion and themselves stronger Christians in consequence of their own Bible knowledge, emphasizing the motto of Seminary House, which is "*The treasures of wisdom and knowledge are hidden in Christ.*"

The Girls' Club really antedates Seminary House, although from its name it appears to have been started at the same time, or later. As the editor and publisher of *The Christian Tribune,* a sixteen page weekly paper, I made the offer to give all the profits of the paper to the establishment of a "Home for Working Girls." It was only an offer, however, for the paper had no profits, having cost during its six years of publication considerably above its receipts. But through its columns appeals were made for this cause, bringing many contributions from various parts of the country, so that when the home was started it was called "The Christian Tribune Home for Working Girls." On the consolidation of *The Tribune* with *The Christian Century* of Chicago, the home for a time was called simply "The Girls' Home" and later, on the purchase of the property at 508 North Fulton Avenue, it was deeded to Seminary House, taking the name of "The Girls' Club of Seminary House."

About the time I made the offer referred to and before there was any treasury for the home I accepted an invitation to deliver an address at a con-

vention meeting at Strasburg, Va. In the course of the address I referred to the many problems facing us in these days, merely mentioning that of working girls in the great cities and our purpose to some day have a home for them in Baltimore. At the close of the service, among those who pushed their way to the front was a poorly clad girl, who put in my hand two coins, saying as she did so, "Take this for the girls' home," and turned away in tears. As soon as I could conveniently look into my hand, there lay a dime and a cent—eleven cents. I looked around for the girl, but she had gone. The purpose had been served, however. I took this simple incident as God's call for me to begin raising the money for this work instead of depending on the profits of the paper.

On returning to the city, a circular letter was sent out asking for one dollar from every person who received the circular. My sister, who helped me in all this work, selected the names. One of these was that of B. F. Newcomer, a leading capitalist of the city. He replied next day, saying that he would give a hundred dollars if it were to be a non-sectarian institution. On being informed of its character his gift followed. A little while after he wrote inquiring how I was getting on raising the money and sent another hundred dollars. Several months after he again wrote facetiously asking what I was doing with the money, and sent another hundred dollars. Other money came mostly in small sums until we had more than a thousand dollars, when for some reason receipts fell off.

I had associated with me a board of lady managers

and among these were some of the most faithful women I have ever known, tender in sympathy and beautiful in fidelity to this cause. We had our monthly meetings in the parlor of the West Branch Y. M. C. A. At one of these meetings, which was not largely attended, some of the women expressed themselves as doubting our ability to raise the money, as well as the impracticability of such a home with its cheap board and large expense. It was one of those discouraging meetings that drop in somehow from somewhere, we know not, only I remember I keenly felt the discouragement, but I concealed it until on my way home up North Carey Street I laid the whole matter before God, letting Him see that I saw the establishing of this work was solely for His glory and I sought to know His will by some immediate evidence, as to whether we should go forward or not.

On reaching home, the afternoon mail had come—just one letter, but I was so concerned that I threw it unopened on the desk. I was not looking for an answer by letter. In fact, I do not know that I had an expectation from any special source, only I wanted God to know my heart and I wanted to know His will. Next day when the morning mail came, I opened the letters, among them this very much soiled one of yesterday. In it was a soiled foolscap sheet, written at the very top in a small hand, "The First National Bank of Fredericksburg will pay to Peter Ainslie one hundred dollars for the girls' home. George Coleman." Not so much as a line of explanation accompanied it. What Fredericksburg is that? And who is George Coleman? I had never heard of

him and I began to wonder if it were really a good check. I took it to the bank. In a few days I was called up and informed that the check had been cashed and the money was there waiting for me. Then I knew it was the Lord again speaking to me and I was so ashamed that I had doubted on the way after He gave me the eleven cents to start with. A few days after a letter came from Mr. Newcomer, who had already given several hundred dollars, asking what progress I was making and requesting me to call at his office, for up to this time I had never met him. On this occasion, he gave five hundred dollars and later he gave more. In a few weeks enough money had come in to buy a house on Fayette Street and furnish it, so that the home was opened for the reception of girls on October 13, 1899. Later we moved further up Fayette Street.

After conducting it for about ten years as a home, there were so many things about it that were unsatisfactory to us, especially the girls not appearing to be a definite part of the home, that it was decided to make it a club, somewhat after the order of the Jane Club of Hull House, Chicago. I visited there and made a special study of it in this interest. The board of managers was dissolved. The house was turned over to the girls without matron, cook or rules. The girls were asked to assume authority, organize themselves and make their own rules, with no one to be responsible to other than the board of trustees of Seminary House, to whom they would make annual reports relating to their finances and general conduct of the club.

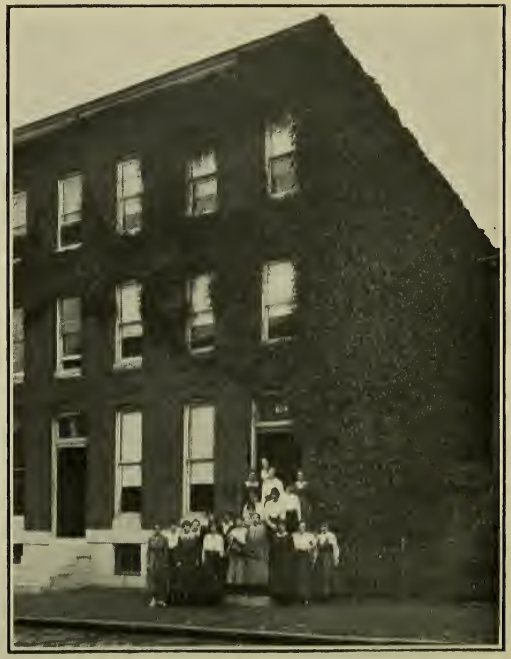
This self-government principle brought these girls to the front in self-reliance and independence as nothing else we had done. They surprised us in taking control. They made their own rules,* calling upon each girl to be responsible for carrying them out. This has not always been done by all the girls with that fine sense of responsibility desired, but through the years enough girls have always been in the Club to somewhat maintain these ideals, holding the reputation of the Club as a sacred trust, whether at their places of employment during the day or in the Club building in the evenings.

More than six hundred girls have passed through this institution, having come from nearly half the states in the Union, especially from Maryland, Virginia and Pennsylvania, besides from England, Scotland, Germany and France. They have been mem-

*The following rules furnish an idea of how it is run: (1) Its object is to secure and promote mutual comfort and improvement of its members and to develop self-reliance. (2) There shall be three classes of members—resident, non-resident and honorary. The resident members are self-supporting unmarried women or widows, without dependent children, between the ages of sixteen and thirty-five, and are limited to the number of twenty-five; the non-resident members are the same except they are limited to fifty; the honorary members are older women and the number is limited to twenty. (3) All applications for membership must be proposed in writing, signed by two members of the Club and accompanied by two letters of recommendation. Voting must be by ballot and a majority of those voting shall be necessary for an election. Honorary members have not the right of voting. (4) All members pay an initiation fee of 25 cents and 5 cents for weekly dues. In addition to this, resident members pay $3.00 a week for board. (5) The regular business meeting of the Club will be held on the second Monday evening of each month. All officers change in October and April. (6) Each member is responsible for the cleaning and order of her room. Beds must be put in order before leaving in the morning. (7) Gas in each room must be turned down when members leave the room. All lights must be turned off by 10:45 P.M. (8) Members must not deprive any one from the use of the parlor or dining room by closing the door or turning down the lights. (9) No member is allowed to have the parlor for gentlemen callers more than three nights a week, including Sunday night. All company must leave at 10:30 P.M. (10) Staying on the front steps for any length of time after 10:30 P.M. is strictly forbidden.

SEMINARY HOUSE

Including a Group of Students on the Front.



GIRLS' CLUB OF SEMINARY HOUSE

The members are from all churches—Protestant and Roman Catholic, the president being an Episcopalian.

bers of nearly every Protestant communion, besides Roman Catholics and occasionally a Jewess. No girl is admitted if a stranger, except she bear two letters of recommendation. She is voted into membership of the Club by all the girls and if she does not conform to the Club requirements she is voted out. Each girl has a certain responsibility and all the girls are supposed to work loyally for the Club principles. There is a non-resident membership as well as a resident membership, each paying five cents a month dues. They have embroidery classes in the evening and occasionally a lecture. The Club belongs to the girls.

They employ the cook, pay for the fuel, light, groceries, repairs on the furniture and such like. The trustees look after the property. The Club has attained a reputation in the city made by the girls themselves, that indicates a high standard of character.

On the second floor of Seminary House are the offices for conducting the affairs of the Temple, Seminary House and the Association for the Promotion of Christian Unity. The secretaries are busy there from nine o'clock in the morning until five in the afternoon and frequently later. Sometimes the work of the Temple and Seminary House requires these offices to be kept open until ten o'clock at night. In fact, some attendant is usually there from six to ten, for students are coming in about their Seminary work or some one from the Temple regarding some problem that concerns them. No hour is too crowded to see people. The doors are open to all callers, there being several hundred a month, some from the Temple, some

from other communions and some from out of the city, but all are welcomed.

Almost every kind of interest has come up there for consideration—matters regarding reconciliation of individuals or renewing one's covenant with God or some great trouble of a personal character, or the disrupted affairs of some home, or regarding the church, or matters of general city interest, or some financial conditions leading to legal proceedings, or maybe just a social caller, and sometimes a group of children, but whatever the issue or whoever the person, he is met as one who is a member of the council of friends. Sometimes the way is made easier to the burdened by a word of counsel, a prayer or a Scriptural passage; sometimes God gives the answer that is being sought; sometimes a recreation period drops in when others minister to me with their confidence and friendship.

There are other hours for correspondence, for more than twenty-five thousand pieces of mail go out annually from these offices. The Temple secretary has the correspondence relative to the affairs of the Temple and Seminary House. The other correspondence has to do with the work of the Association for the Promotion of Christian Unity, taking the entire time of one secretary. Most of the letters are answered briefly and easily, but not infrequently a day's mail will bring letters that require most careful answers. Here is one from a man of some prominence attacking severely another communion, calling in question its sincerity and claims. I must answer this letter just as frankly as though I were a member of that communion and say nothing that I would not

say if my best friends in that communion were sitting by my side. Here is another from a missionary of many years' residence in one of the Asiatic fields, making a severe attack on my own communion in consequence of having read one of my statements regarding friendliness for all Christians. He does not say so, but it would appear that some missionary of my communion had not treated him fairly and he holds the entire communion responsible. I must not only answer this letter at considerable length, but so answer it that I shall prove without direct argument that he is in error regarding the entire communion and if possible make him my friend. Here is still another from a minister in my own communion, charging me in consequence of my friendship with men in other communions that I am unfaithful to the teachings of my own communion, for as he claims, "No man can be true to his own religious body if he is very friendly with ministers in other religious bodies." I must answer this leaving myself out entirely, showing him his error and the great sin of his sectarianism, in which he denies by his carnal walk one of the most fundamental principles in religion, but do it so kindly and with sufficient strength, that I may win him, for he is a good man, but has misunderstood Jesus. To another I must write a firm rebuke for some wrong that only strong words can reveal. This is a part of the work of reconciliation in the House of God—only a letter that no one may see except the one to whom it is written, but I may see it again in the day of Christ in His pierced hand. It could have been improved, but it was the

best I could do for peace among brothers, with so many other things pressing upon me, and I count it a worth while part of my ministry. "Thus our deeds and our not-deeds," says Brierley, "like invisible hosts, move with us on the march, projecting their brightness or their shaows across each foot of our onward track."

Seminary House building is used for meetings of various kinds. Frequently every evening in the week, except Sunday, there is some kind of meeting there and sometimes in the afternoons. It is preëminently a place of service and there is no occasion to quarrel with to-day, for whatever else the day may lack it is as full of opportunity as cherry trees in April are full of blossoms.

The next move in this work is the raising of fifty or sixty thousand dollars as an endowment for the permanent conduct of Seminary House and the question is, Is it worth while?

PART TWO

Reading

Next to living persons, good books are my best friends. I love them as though they were persons—my love reaches to the personality back of the printed page. They speak to me out of mutual friendship. . . . A few well-chosen books—in history, poetry and religion—furnish the basis for a good library, and books of travel, fiction, science and kindred branches may be added later. Slow reading and digesting is better than multifarious reading. I will not be ashamed if I have not read a new book, however popular it may be. I must discriminate in what I read, as in what I eat; but though my choice may be largely for religious books, even these must be read with care, for if they take away my taste for reading the Bible they do me harm; or if my love for them makes the Bible secondary, they are injurious. The Bible is the book for my constant reading. Ruskin said, "I consider memorizing much of the Bible the most precious and, on the whole, the one essential part of my education." And spiritually, its reading is absolutely essential to my soul. It must be the center, and all my reading should lead up to it.—From *God and Me*.

X

With Books and Periodicals

I used to hear my father facetiously say to his guests that when a young man his desire was to become a preacher, an editor, an author, get married and be rich. He attained to all except the last, as he himself used to say. He got that, however, if it be explained in terms of character and not coin. For myself, I did not have such an ambitious programme, although I attained to the first three at very early years—too early perhaps. Of the last I could say with Faraday and Agassiz, "I have no time to get rich." The days have been crowded from my first entrance into the ministry, so that I have not hesitated to take the midnight hours for study and writing—from ten to two o'clock. The city is then quiet, there being no telephone calls, no ringing of the doorbell, no callers and only now and then a stray vehicle on the street or a belated pedestrian. I can do in those four hours what it would take me twice the time in the day to accomplish. Perhaps rising early in the morning would be better, but I just never started in that way. If this time was not sufficient, I would sometimes get a desk at one of the libraries in a secluded corner for work during the day.

I never did like to write and I only do it because I cannot escape from it, which is illustrated in the appearance of my little book "God and Me." On a

Sunday afternoon I delivered an address at the Y. M. C. A. Toward the close I used several times the phrase "with God and me." I do not remember ever having used that expression before and somehow I could not get rid of it. It came into the evening sermon in my own pulpit. Next morning I awoke with that phrase ringing in my ears. I never thought of making it into a book, but I forthwith wrote the opening paragraph, thinking that would be the end of it, but that did not exhaust it. I had to write more until I had written the whole book.

I sent the manuscript to Fleming H. Revell Company, New York, but it was returned. Not so much for the merit, but because of the work that I had put on it, I decided to publish it myself, using it only in my own work. On its appearance, however, it was published in England and application was made for its publication in Australia. Fleming H. Revell Company reconsidered their decision and asked for its publication. It has been translated into several languages and is published in five countries. I get no royalty on it in order that it may be kept at the lowest possible figure. Whether of little or much worth, the midnight hours put on it are fully compensated in letters that come from all parts of the world, saying that it has helped somebody on the way to God. Here is a letter relative to its service in the California penitentiary:

"The boys love that little book 'God and Me.' I am willing to do what I can for them, but I have to make a good many of them promise to return it or I will not let them have it. I cannot tell how many

have started reading their Bibles since reading this blessed little book. One young man has had it twice and has asked me to let him have it again. Another enjoyed it so much that he copied the entire book on scraps of paper, so he could have it to read often."

I need not tell of the other nine books that I have written in these twenty-five years, other than to say that while none of them have been satisfactory to me, for had I the time I would rewrite the entire ten, nevertheless I am grateful that God has blessed these publications, along with little more than two dozen other books that I have contributed to by one or more articles.

From time to time I published tracts and pamphlets on various religious themes. At Pittsburgh, in 1909, the Disciples celebrated the centennial of the appearance of Thomas Campbell's document entitled "A Declaration and Address," which was a call for the unity of Christendom, insisting that "nothing ought to be received into the faith and worship of the Church or be made a term of communion among Christians, that is not as old as the New Testament." It was the same idea emphasized by Edward Stillingfleet, afterwards bishop of Worchester in his "Irenicum" published in 1662, when he said: "For the Church to require more than Christ Himself did, or make the condition of her communion more than our Saviour did of discipleship, is wholly unwarranted." Campbell's document was a kind of declaration of religious independence and in a sense was the beginning of the fellowship of the Disciples, although they did not become a separate people until

some years later, perhaps counting 1832 as the rightful date, so that really their centennial still lies in the future. But the Pittsburgh meeting was a great affair and many thousands attended it, some saying as many as thirty thousand.

At that convention, greatly to my surprise, I was elected the president of the American Christian Missionary Society, which is the Home Missionary Board of the Disciples and chiefly carries with it presiding over most of the sessions of the next annual convention. I am sure that I never thought of occupying that position and I could hardly believe that I had been so honored by my brethren, when that evening at the Bethany College banquet, F. D. Power, of Washington, came over to me with his congratulations. When I inquired what I was being congratulated for, he informed me of the action of the convention during the day and then chided me for not being there to know what was going on.

At first I shrank from the thought of it, for I do not like to preside over meetings of any kind, much less a large convention. It had been the custom for the men holding that position to take it as an honor at the hands of the brethren and preside over the deliberations of the convention, including the delivering of the president's address. That kind of a position, however, was not suited to me any more than presiding over a convention. So I began to think of what use I could make of such an opportunity for the advancement of the cause of Christ among men. In consequence, I wrote "An Open Letter to Protestants," entitled, "The Unfinished Task of the Refor-

nation,'' which to me was unity. It was in pamphlet form covering seventeen pages, and twenty-one thousand copies were distributed throughout the United States. It aroused considerable comment and some criticism, which involved a correspondence with many persons in other communions. Perhaps I would not write it now as I wrote it then, but it served to awaken interest in the subject of Christian unity. I had no idea at the time of writing it other than simply to call attention to the greatest need of Protestantism. At the next General Convention of the Disciples, which was held in Topeka, Kansas, October 11-18, 1910, the Council on Christian Union of the Disciples of Chirst was organized, later taking the name of the Association for the Promotion of Christian Unity, of which I shall speak in another chapter. This latter name was considered more appropirate, as it identified this new organization more definitely with the ''Christian Association of Washington, Pennsylvania,'' started by Thomas Campbell. Various tracts on this subject followed in their publication.

I began writing for the press when I was quite a lad, first in the religious papers and later in both the religious and secular, in the latter as a reporter for a time. In 1894, I started a weekly paper under the name of *The Christian Tribune,* first publishing it in Baltimore, then having it done in Richmond, going there every Monday to oversee its publication. Growing weary of its mechanical department, I had it published in St. Louis and in 1900 I sold it to *The Christian Century* of Chicago. A good part of the time it was sixteen pages, a worthy list of contributors filled

its columns every week and its readers were loyal in its support. But I was doing too much and I knew it. I either had to give up the paper or my pastorate. Plans were being made to put the paper on a substantial basis, for it had not been a paying proposition at all, its expenses having exceeded its income until the last two years. I was nearly a year deciding what I should do, for having become attached to it, I found it very difficult to break away. The appeal of the pastorate, however, was greater than that of the paper, and I signed the papers for its transfer, thinking at that time, and perhaps saying it, that I would never be the editor of another paper. I have contributed to a number of papers since and have enjoyed that work, sometimes as a regular contributor and in other instances only occasionally. On the establishment of the Association for the Promotion of Christian Unity I found myself again an editor, this time of a quarterly, however, under the name of *The Christian Union Quarterly.* Its readers are in all communions and in all parts of the world. Perhaps I have told enough regarding my contributions to books and papers, for all that I have done is very small by the side of the fine achievements of others in this field. In spite of the imperfection in my contributions, I have some satisfaction in the consciousness that God appears to have made some use of them.

I turn from my small efforts to talk about the books of others, which for myself I find to be a more congenial theme. When I enter a room, especially if waiting on the occasion of making a call, I observe at once the pictures on the wall and the books on the

table or in the case. Whether the home is very humble or elegantly furnished I am indifferent by the side of these, for pictures and books are two sources from which the inner self is fed. At a moment's glance, as a rule, I have gotten the mind and heart of the occupants of that home before any one of the family appears in the parlor. If there are no pictures or no books the revelation is no less clear, or if there are only family portraits and sets of handsomely bound volumes, which are usually for ornamentation rather than for use, it is still a revealer of the mind and heart.

What a companionship in a library! There is an eagerness in the atmosphere. Each book on the shelf seems to be awaiting its turn to serve us, its author bowing and saying, "May I speak to you now?" There is no irritation if the book is rejected. They are never so discourteous as to answer back and they mingle there like comrades, lighting up the whole library with an equality that makes one feel his kinship with all who write. Shakespeare is by the side of Southey among the poets, Macaulay is by the side of Peter Parley among the historians, Augustine is by the side of Richard Baxter among the theologians, and Dickens is by the side of Balzac among the novelists. Whoever we may be, unknown and unobserved, we sit among them all, talking about them as though they were near neighbors or some dear relative, although thousands of years may lie between us and them along with those ridged cleavages of races and nations.

It is difficult to separate an author from what he

writes. I do not know as I care to. My natural habit of thinking has caused me to center my interest around the author rather than the book. The book helps me to understand the author. It is his personality that I feel and that helps me to live. Nothing links us so much together as when one life touches another by actual contact in the struggle for the soul's betterment, if only it is a look in the face of the living man. I prefer to talk of men and the way they live than their books or the things they do.

I had read nearly everything that came from the pen of Frederic W. Farrar and followed him with sympathetic interest, but when I heard him in his own pulpit in Canterbury, it left a remembrance that I shall never forget. His remarkable style in writing—so clear, picturesque and poetic—was greatly augmented in beauty and reverence as the words fell from his own lips. I looked into his benevolent face, charmed by the humility and devotion in his bearing. The fact of having heard him was a commentary on all that he had written. The ancient city of Canterbury, the historic cathedral and the distinguished canon crowd into my memory with all the glory of a sunset.

It was so with Joseph Parker. I read after him, as many other preachers did in that day. He was unlike the Anglican canon in many things, but both men had that same master grasp of ideas and threw their picturesque thought before you as though they had sat together at the feet of the same prophets and poets. My first day in the City Temple was at a noon meeting on Thursday during a pouring rain, so common

to London weather conditions. The building was comfortably full and Dr. Parker's towering personality made more vital to me those things I had read in his books. I do not remember many of my own sermons, much less the sermons of others, but the pictures in Dr. Parker's sermon that day on the shepherd life, illustrating God's care of us, linger with me like the pictures I saw on my first day in the Louvre. On talking with him, he bore to me a gentleness and kindness that so satisfied my heart as to make me feel on the occasion of that first trip to England that the City Temple was not simply the cathedral of British Non-comformity, but the cathedral of London Christianity. After hearing Phillips Brooks, whose finely set mind poured forth without stint the graces of his heart, I read after him with double interest. D. L. Moody, whose passion for winning men the life of which I have never seen, helped me in simplifying the Scriptures, speaking in such simple language rather than obscuring the truth in academic terms, which is so common in present day preaching. Likewise I have felt my debt to Edward Everett Hale, Joseph Cook, Alexander Whyte, and scores of others like them whom I have heard.

I count of value the books by Campbell Morgan and other English and Scotch preachers, whose thinking is far more reverential than much of our American thinking. Of all the lives of Jesus none surpasses "The Days of His Flesh," by David Smith, although Farrar's "Life of Christ" will always remain a classic. The commentary on the first five books of the New Testament by Lyman Abbott helped me

greatly in the early years of my ministry. I have never hesitated to read anything that I thought would help me in my understanding of God and my fellows, from Harnack and Sabatier to Alexander Campbell. I am always refreshed in reading several chapters from one of Brierley's books. How I wish he might have lived long enough to have written another dozen volumes.

In his little book on "Books that Have Helped Me," Canon Farrar named the following authors and books, besides the Bible, as the most helpful: Bunyan, Dante, Imitation of Christ, Shakespeare and Milton. He also said, "If all the books in the world were in a blaze, the first twelve which I would snatch out of the flames would be: The Bible, Homer, Thucydides, Virgil, Dante, Milton, Imitation of Christ, Æschylus, Tacitus, Marcus Aurelius, Shakespeare and Wadsworth. Of living authors I would save first the works of Tennyson, Browning and Ruskin."

I wrote to six well-known men in American church life, asking to name a dozen books that had helped them most—all ministers. Of these six, three are in the active pastorate and three are holding college positions.

William T. Manning, rector of Trinity Church, New York, wrote:

"It is difficult to be sure what are the books which have most helped one, and the list which I send leaves out many which I feel should be included. I confine myself to those which are distinctively in the sphere of religion, and among these are certainly the following: (1) The Writings of St. Clement of Alex-

andria; (2) 'De Civitate Dei,' St. Augustine; (3) Dante's 'Divina Commedia;' (4) Pascal's 'Thoughts;' (5) Theologia Germanica; (6) Writings of William Law, especially 'The Spirit of Love' and 'The Spirit of Prayer;' (7) Writings of Frederick Denison Maurice; (8) 'Atonement and Personality,' R. C. Moberly; (9) Writings of William Porcher Du Bose, especially 'The Gospel in the Gospels;' (10) Writings of R. W. Church; (11) 'Social Aspects of Christianity,' Westcott; (12) Poems of Robert Browning; (13) Writings of J. R. Illingworth, especially 'Divine Immanence.' ''

Charles E. Jefferson, pastor of Broadway Tabernacle Church, New York, wrote:

''I presume the books that have helped me most were Emerson's Essays, Carlyle's 'Sartor Resartus' and Shakespeare's Dramas, for they all dropped into my mind at the time when I was being made. I have always been influenced and moulded by the poets, and the great biographies, and by history, but to name any few books is quite beyond me.''

Junius B. Remensnyder, pastor of St. James Lutheran Church, New York, wrote:

''(1) Kant's 'Critique of Pure Reason,' (2) Neander's 'History of the Christian Church;' (3) Boswell's 'Life of Johnson;' (4) Shakespeare; (5) Hedge's 'Prose Writers of Germany;' (6) Köstlin's 'Life of Luther;' (7) Prof. Rothe's 'Still Hours;' (8) 'Life of St. Francis of Assisi;' (9) Gibbon's 'Decline and Fall of Rome;' (10) Eucken's 'Problem of Life;' (11) Pascal's 'Thoughts;' (12) Dorner's 'History of Protestant Theology.' ''

Charles R. Brown, dean of the School of Religion, Yale University, wrote:

"I give you herewith the names of a dozen books which have been particularly helpful to me in my ministry: (1) 'History of the Jewish Church,' by Dean Stanley; (2) 'The Apostolic Age,' by A. C. McGiffert; (3) 'St. Paul, Traveller and Roman Citizen,' by W. M. Ramsay; (4) 'Yale Lectures on Preaching,' by N. J. Burton; (5) 'Things Fundamental,' by Charles E. Jefferson; (6) 'God's Education of Man,' by William DeWitt Hyde; (7) 'Sermons' by Frederick W. Robertson; (8) 'Literature and Dogma,' by Matthew Arnold; (9) 'Lectures on Preaching,' by Phillips Brooks; (10) 'Outline of Christian Theology,' by William Newton Clarke; (11) 'Master and Man,' by William Burnett Wright; (12) 'Spiritual Development of St. Paul,' by George Matheson."

J. Ross Stevenson, president of the Theological Seminary, Princeton, wrote:

"I am naturally omitting such classic works as Bunyan's 'Pilgrim's Progress,' Bishop Andrew's 'The Preces Privatæ,' Baxter's 'Reformed Pastor' and so on, and include only modern books: (1) Hodges' 'Outlines of Theology;' (2) Clarke's 'Outline of Christian Theology;' (3) Orr's 'The Christian View of God and the World;' (4) Cairn's 'Christianity in the Modern World;' (5) Edersheim's 'Life and Times of Jesus the Messiah;' (6) Bruce's 'Training of the Twelve;' (7) Dennis' 'Christian Missions and Social Progress;' (8) Phillips Brooks' 'Lectures on Preaching;' (9) Bushnell's 'Sermons for the New Life;' (10) Allen's 'Life of Phillips Brooks;' (11) Blaikie's 'Life of Livingstone;' (12) Smith's 'Henry Martyn.' "

Herbert L. Willett, dean of the Disciples Divinity House, University of Chicago, wrote:

"For general reading values and inspirational significance I think the following are among the most useful books to me: (1) Fairbairn's 'The Place of Christ in Theology;' (2) Sabatier's 'Religions of Authority and the Religion of the Spirit;' (3) Hyde's 'God's Education of Man' and 'Jesus' Way;' (4) E. Griffith-Jones' 'The Ascent Through Christ;' (5) George Adam Smith's 'The Higher Criticism and the Preaching of the Old Testament;' (6) Chas. Cuthbert Hall's 'Jesus Christ and the Human Race;' (7) Dante's 'The Divine Comedy;' (8) Tennyson's 'The Idylls of the King.'"

It is of great value to know what books a man has read, for his reading has helped him to be what he is, nevertheless not learning but holiness is the need of these times. The only real learning is to know the will of God and do it. I have been entirely indifferent as to whether the author represents my viewpoint or not. Perhaps I would read after him more readily if he did not. I have tried to get all angles from which men view truth. I read the most radical interpretation by the side of the most conservative, leaving my heart to make choice of the way that is wisest, so I discard as readily the conclusions of one side as the other and accept the findings of one as quickly as the other. I am not at all concerned about consistency in my efforts to find the truth. I suppose I always shall be inconsistent in the eyes of some, but truth never is, and better still as Milton said, "Truth was something to be sent out into the world and it would take care of itself."

Interpretations of truth change with the epochs of history. New influences cast new shadows and men

begin writing afresh. By constant searching we shall find the way, however dark and broken the path is now. The deadening condition is to let others think for us, accepting their conclusions because they represent a certain school of thought to which we are tied. I never did that and I never shall. Labels have never gone far with me in my twenty-five years' ministry. I want to know and knowledge can only come out of experience. In my early ministry I read freely the sermons of Spurgeon, Talmage, Montefeltro and Franklin. Later I read Robertson, Beecher, South, Bossuet and others with the same freedom that I read Luther, Wesley and Henry, judging them all by the same standard and that standard was, Is it true? And will it help?

I never cared much for fiction. When a boy I read almost exclusively history and poetry. I treasured among the first books of my library the works of J. T. Headley. My father, however, was fond of fiction. Sometimes I would see him up later than usual, reading with interest some new book. I used to ask him in the morning about it and he would frequently say, "Oh, it was just a little worthless novel that I was reading to rest my mind. I have been worried about some matters and this diverted my attention." If the story was of much value, however, we would be sure to have it that night after supper. I always had some fondness for Dickens and sometimes read after him now. Scott said some wonderfully good things, but he appeared to me to take a long time to say them. I think my liking for him was largely that somewhere back in my father's line

of ancestry there was some intermarrying, so that Scott had the Ainslie coat of arms painted in the ceiling of his study along with all the other Scottish clans with which he had some connection. The greatest work in fiction that I ever read was Hugo's "Les Miserables." Modern fiction has impressed me as having in it too much of the superficial. Among the essayists I find much satisfaction in reading Emerson.

I still read poetry and like to sit at the feet of the masters there as much as in paintings—such names as Tennyson, Shakespeare, Dante and others of all nations who were teachers with them, trying to speak to us in thoughts set to the music of their own souls. America has not been without her contribution in such souls as Lanier, Poe, Longfellow and Whittier. These hold the lesser lights, while the masters, who belong to all nations, pour forth their lofty songs. By the side of these I should give a place to both Ruskin and Hugo, for they have helped me in their distinctive fields, as has also Tolstoi—all three preachers of righteousness—unordained by men, but bearing in their bosoms that holier ordination of deep conviction for God and the living truth. I have given considerable time to the reading of devotional literature. I have only touched this great field, however, the paths of which have been trodden by some of the Lord's truest saints. Here dwells the mystic, who is the best interpreter of God, of all the souls that crowd into the library. I never tire of their company. The prayer literature is itself a marvel, and a kind of sky-light through which souls look up to God, reaching back into the Old Testament, especially

the Psalms; in the New Testament, especially the prayers of Jesus and Paul; from the second to the sixth centuries, especially Irenæus, Ambrose, Augustine, Basil, Chrysostom and Gregory; from the seventh to the fifteenth centuries, especially Bede, Alcuinus, Anslem, Aquinas, Tauler, Thomas à Kempis, Savonarola, Luther and Melanchthon; from the sixteenth to the eighteenth centuries, especially Bishop Andrews, Francis Bacon, John Knox, George Herbert, Isaac Barrow, Archbishop Fénelon, Sir Matthew Hale, Matthew Henry, Jeremy Taylor, Bishop Wilson, Edward Bickersteth, Chalmers, Channing, Bishop Heber, Samuel Johnson, Henry Martyn and John Wesley; in the nineteenth and twentieth centuries, especially Henry Alford, Boyd Carpenter, Robert Collyer, Canon Liddon, F. D. Maurice, Bishop Moule, E. B. Pusey, Christina G. Rossetti, Mary Tileston, Bishop Westcott, Rowland Williams and George Matheson. What a debt we owe to "The Imitation of Christ" by Thomas à Kempis, Pascal's "Thoughts" and other books of that character!

There are many opportunities for reading. In the event of a trip on the train, whether for a few hours or several days, my seat is usually turned into a reading corner and sometimes with a table for writing. If in the afternoon the calls I am to make are scattered from one end of the city to the other, I usually take a book. Riding on the street car, I was intently reading, when a man, whom I did not know, touched me, saying, "That must be a very interesting book from the way you are reading it." It was just about the location where I was to get off

and I said, "Yes, it is. You take it, and if you find it worth while, keep it; if otherwise, return it to my address on the first page." The circulating of a good book is time and money well spent and I have given away as many books as I have kept. "Dr. Eliot's five-foot shelf of books," a good encyclopedia, an unabridged dictionary, a first-class daily paper, a weekly religious journal that covers the whole field of Christian activity, one monthly magazine of articles of the most modern thinking, and the Bible is a library that any preacher can revel in with unlimited profit. There is a great multiplicity of magazine literature, but one good magazine is enough. As a rule books are better reading than magazine articles. They are more thorough and better finished.

But after all, no book must interfere with the reading of the Bible. It is *the* Book and there is none else besides. Reading books about the Bible frequently takes one away from the Bible itself. Then such books are hindrances rather than helps. To read the book of Isaiah through at one sitting, or certainly one of his sermons, is far more helpful than snatching a chapter here and there; so of reading through any one of the New Testament epistles, as we read other letters, or one of the Gospels at a sitting. The whole New Testament can be read in a day. Other minds are mere candlelights by the side of the great Light that illumines the Scriptures. The mind of Christ is the Master mind of the world. All others are but pigmies by the side of His. Hence the exhortation of the Apostle, "*Preach the Word.*" On the publication of my book entitled "Among the

Gospels and the Acts," former President Grover Cleveland sent me the following letter:

"Princeton, N. J., March 14, 1908.

"Rev. Peter Ainslie,
Christian Temple,
Baltimore, Md.

"My dear Sir:—

. . . . . .

"I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe as a people that we can afford to allow our interest in, and veneration for, the Bible to abate. I look upon it as the source from which those who study it in spirit and in truth will derive strength of character, a realization of the duty of citizenship, and true apprehension of the power and wisdom and mercy of God.

"Yours very sincerely,
"Grover Cleveland."

Books must not drive us away from people. They are better commentaries on the Bible than anything I ever found in a library—just people, plain every day people. Said Scott once to Lockhart, "I have read books enough, and observed and conversed with enough of eminent and splendidly cultivated minds, and I assure you I have heard higher sentiments from the lips of the poor, uneducated men and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to the circumstances and lot of

their friends and neighbors, than I ever met with outside the pages of the Bible." Books and periodicals must always hold secondary places. The greatness of the world is in men. Their books are but their shadows. We crave not fellowship with and service to the shadow, but that from which the shadow comes. Nothing could be better said of any man than that which is so finely said on the statue of Phillips Brooks as it stands beside Trinity Church in Boston, "The Preacher of the Word of God and the friend of man."

The Interpreter of Life

Jesus mercilessly denounced those who were devoid of sympathy for their fellow men and I know not that He used the power of His invectives against any others. Correct doctrines are dead men's bones if they are not clothed with the flesh of human sympathy. The cold world suffers bitterly for the want of each other's love. Sympathy is the interpreter of life, for nothing can be understood apart from it. Man himself is an unsolved enigma without sympathy, a bundle of impossibilities; but, when sympathy awakens, it knows no bounds and respects neither prudence, partiality nor ceremony, but moves as quickly as thought. It is limited neither to the proximity of persons nor to their congeniality, but it reaches across oceans and continents and holds friendly intercourse with all races and classes. It is the universal solvent, capable of meeting all obligations and, in its practice, it proclaims the brotherhood of mankind.—From *My Brother And I.*

XI

Around the Court-House

I have never had much business in court, but I have had some part in a good many cases that were on the way to the court-house. The only time that I was ever in court in my own interest was when I was sixteen years old. On one occasion I grew tired of the quiet of the farm and I asked my father to let me go to Fredericksburg, which was not very far away, in order to try my hand at selling Bibles. He consented and a few days after I was canvassing Fredericksburg from door to door with family Bibles, selling them far more readily than I had ever dreamed. Years after I wondered what use the people made of their purchases, paying on the installment plan sometimes as much as ten to fifteen dollars a copy, for of all useless things I know of there is nothing that so nearly approaches uselessness as one of those great family Bibles with gilt edges and heavy clasps, placed sacredly in the parlor, where nobody dare touch it. There it remains in all of its magnificence from generation to generation, holding the records of marriages, births and deaths, for which any other kind of book might have served as well and at far less cost.

But one beautiful spring morning while I was canvassing, I saw a policeman observing me closely.

It did not occur to me, however, that he had any other motive than to purchase a family Bible, until he asked me if I had license to sell Bibles. I immediately proceeded to tell him that in a recent decision of the Virginia Court of Appeals, which I had accidentally seen a few days before leaving my home, it was decided that what the State did not tax, the city could not, and, since the State of Virginia did not tax the selling of Bibles, the city of Fredericksburg could not, so I was exempt. But that did not satisfy the burly policeman and he forthwith hurried me off to the court-house. Arrests were not very frequent in the quiet little town, so by the time we reached the court-house there was following us a multitude that crowded to the center of the street—a multitude of all ages and many colors, from white down through the many shades of mulatto to jet black, crowding in the court-room behind us.

Standing at the bar, the policeman preferred the charge and the judge inquired what I had to say, at the same time kindly commenting on my youth. I gave the reason for my not applying for license, naming the case in point with the decision of the court, to which the judge attentively listened and then informed me that he had never heard of the case. Up to that time I was frightened, not knowing what the policeman was going to do with me. Now I was puzzled. I had sufficient money in my pocket to pay the license, for it was only a few dollars, but I was unwilling to yield the point that I knew was right. After some while the Commonwealth's attorney was called, who remembered that

there was such a case, but he was not sure of the decision until he looked up the records. During this delay the judge spoke kindly to me, asking about the kind of Bibles I was selling and, while I was in the midst of explaining their merits with the hope of making a sale, the Commonwealth's attorney reappeared, announcing that my statement was correct and I was free to sell without license to every man in Fredericksburg a copy of the Scriptures. The judge smiled, congratulated me on winning my case and bade me adieu; the policeman, stepping back, appeared disappointed; while the multitude hurrahed and my sudden fame added greatly to my sales of family Bibles!

After being in the ministry a few years, I found that one of the values of a man was in being a reconciler amid the sharp clashes that are far too common in our race, and yet are inevitable. I cannot recall having written any severe letters in defense of myself, or at most not many, but I have written many severe letters in defense of others, pleading their cause, and I have spent many hours in my office and in the offices and homes of others in conferences, seeking the adjustment of legal cases, reconciling differences between friends or checking divorce proceedings. Sometimes I have been remonstrated with by my friends that this is not my business, but everything is my business that has to do with the happiness of mankind, whether those I am dealing with are my friends or strangers, and in most cases of this character I have dealt with the latter.

One cold winter evening several girls from the

Girls' Club of Seminary House came to my residence and asked permission to swear out a warrant for the arrest of a girl who had stolen five or six of the best dresses of several of the girls in the Club and had made her escape. It has always been the custom of the Club to receive no one without letters of recommendation, but this girl, having come late in the evening, claiming to be from the country, had asked for only one night's lodging. There being a vacant room in the Club the request was granted. She paid her bill next day about noon and left. That evening when the girls returned from their places of employment the theft was discovered. They naturally were angry, but to avoid any publicity to them I called up the chief of detectives, telling him the case and asking for the location of the girl, rather than her arrest, in order that I might have some talk with her relating to her conduct and the restoration of the stolen articles.

Two days later the chief of detectives called me up, saying the girl had been lodged in jail. When I inquired why such hasty action had been taken, he informed me that there were seventeen cases against her. It appeared that in her coming to the city to seek employment, she had fallen into the hands of a second-hand clothes dealer, who employed her to secure a night's lodging in boarding houses and the day following to make her thefts, using two empty suit cases for the purpose. It was a regular system of thieving and the second-hand clothes dealer—a gray-haired old woman—was also lodged in jail.

I immediately went to the jail and there met for

the first time this friendless girl, seventeen years old, strong and robust, but indifferent and incommunicative. My conversation with her was altogether unsatisfactory, but I was determined to save her if possible. I went to see the state's attorney and the judge before whom the case would come, and there with the chief of detectives and the superintendent of police matrons, we talked over the case, when the judge asked me what I wanted to do in the matter. I replied, "Whatever you say, only I want to save the girl."

"Are you willing to go her bond for a thousand dollars?" he asked.

"Yes." I answered.

Then the girl was brought from the jail into our conference room. The judge with his usual dignity had her to be seated before him, reviewing her crime and reminding her what a prison sentence would mean, thereby seeking to draw from her some expression of regret and hoping she would ask for leniency, but she was indifferent, if anything impudent, certainly discourteous. The case looked hopeless. The odds were all against her, only her youth lent a dim possibility to her rescue. Then we had another private conference, with the advise that I was taking a great risk, but I contended that the girl had not had a chance. Then said the judge,

"Are you still willing to go her bond?"

To which I answered, "Yes; if I lose I will be doing what men do every day in their commercial investments, but I believe she is worth giving a chance."

The papers were drawn up and the name of the superintendent of police matrons was entered on the

public records instead of my name, with the understanding that I was responsible in case of any default. When informed of her parole she was as indifferent as if she were going back to jail. I called up a family in my flock, telling them the case, and they agreed to take her in their home as a maid. Accompanied by the superintendent of police matrons, I took the girl, then shivering in thinly clad garments on that cold winter day, to the home where she would be for the next twelve months.

Things went fairly well until it developed that she had a lover from her childhood days in the country, some little distance from the city. On the pretext of wanting to see her mother, she asked permission to make a visit to the country for several days. The family did not look with favor upon the request and I was called in the council. It was decided that while she could not go to the country there was no objection to her lover's visiting her. An hour later I was called up to come at once to the home. The girl was raising a storm. The whole neighborhood was excited. I heard her wailing before I reached the house and I have never heard such loud demonstrations on any occasion. The understanding with the judge and the state's attorney was that the first time she gave me any trouble I was to notify the court and send her back to jail for trial. She knew all this, but every understanding and all help went down before her boisterous wailing, until it was decided to send for a physician rather than a policeman. I advised him to give her something to make her sick without doing her any harm. He did this and she was in bed

for several days, more, however, from the result of her wailing than the medicine which was given her. But I had no further trouble with requests to visit the country.

The parole expired and she got another place of employment. A year or so passed. I had not seen her in any of my church services. Amid the multitude of other duties I had quite forgotten the case, when one Sunday evening in my church a number of people came to the front to confess their faith in Jesus Christ. Several were strangers and among them a girl whose glad face looked familiar, but I could not place her at first. Then I asked, "Isn't this Edna Hemstead?" She said, "Yes, sir." I could hardly believe it. She appeared to have found herself and now was as different from the girl that I visited in the jail as though she were another person. Christ had exchanged gladness for repulsiveness in her countenance. Later she married her childhood lover and now they live with their little family on a farm that borders on one of the railroads going out of Baltimore.

A little help at a critical period has changed the current of many lives. It may cost time, care or money, or all of these, but our willingness to make the investment depends altogether upon whether to us the highest values are in human beings or in time, personal comfort and money. Christ saw that the highest values in this world were in human beings. Consequently He left us the Cross and the broken tomb, saying, "*Whosoever doth not bear his own cross, and come after me, cannot be my disciple.*"

Helping each other is one of the great privileges of life, and especially helping those who have no helpers or whose helpers are few.

One day a man came in my office and told me the sad story of his broken home. His wife had gotten a position down town, the children were with her relatives and he was boarding with his relatives. Domestic infelicity is a grave problem, approaching most closely to the gravest in human life, for when the home loses its place of confidence and affection there is not much left out of which to build either a nation or a church. When people get married they ought to go to themselves to live, if they have to live in one room. When a misunderstanding comes, the last people to be brought into it are the relatives, for as a rule the husband's relatives side with him and the wife's relatives side with her, necessarily widening the breach. So I have held it a sacred trust to take up the task of mending broken homes as opportunity offered itself. This man appeared to desire reconciliation with his wife, but the difficulty was to change her feelings toward him. I called her up at her place of employment and, when I made known the purpose of my conversation, the quick reply came, "It is none of your business whether I get a divorce or not."

"In one sense that is true," I answered, "for both of you are strangers to me, but in another sense it is my business because you are my sister and your husband is my brother."

After further talk she consented to come to my office, where she laid bare all the shortcomings of her husband, to which I said no word of defense. The

time had not come for that. She must say all she had to say, yet nothing she had said furnished ground for divorce. They had had a quarrel. Relatives and so-called friends had added fuel to the fire and the lawyers were hurrying the case to the court docket. I had further conversation with the husband and also further conversation with the wife. Then I pleaded his cause, her own cause and that of the children. She broke down in tears.

"Will you meet him for a private conference and meet him alone?" I asked.

Then with all the splendour of womanhood in her face she said in halting fashion, "I know it is right that I should, and I will." Some weeks passed and I was walking up the street one summer evening, when whom should I meet but this husband and his wife walking side by side with smiling faces, while their children were playing along in front of them. Lifting my hat and bowing as though I had never seen them in any other way, I passed on. The lawyers were disappointed and thought I had gotten into something that was none of my business, but I had "*plucked the prey out of their teeth*" and was happy in seeing that the Lord had united a broken home. This called for a little time, a little patience and a little sympathy—all elements to be used by us for the good of others.

Some cases have been more difficult than others, but even the most difficult cases usually have in them the possibility of reconciliation, although sometimes I have failed absolutely. It was in the nineties and a well-dressed but somewhat dissipated looking man

came to see me. After telling his story, he asked me to accompany him back to the Eutaw House and have a conference with his wife. We entered a handsome suite of rooms at the hotel and I took my seat to await the arrival of his wife. In a few minutes she entered with her railroad ticket in her hand. He introduced me and I started to explain my presence. But she did not let me get very far when she informed me that I had come too late, for she had just bought her railroad ticket and would leave at twelve o'clock for her home in Pittsburgh. The husband started to speak, when with eyes flashing fire she said, "George Barton, take this clergyman out of my room and you go to the devil." I never learned where George went, but I left without further ceremony.

The pain of discord is often severe. Differences will arise and wrongs will be committed against each other, while the sad faces of the multitudes reveal the weight of burdens and the sting of disappointments in human life. It is well we cannot see people as they are. The pain of the human heart cries for a friend. We must try to be that if we would be anything in this world.

I have often labored with men facing the prison, but I have not space to enter into a recital of their lives in this brief chapter. Sometimes when rescued they have gone back to their former crimes, but in most instances they have proved their repentance by correct living. Confidence in a man helps him to get on his feet as nothing else does. Forgeries, embezzlements and betrayed confidences are aggravating conditions. I have struggled with men guilty of them

all, but I have seen patience and leniency on the part of the wronged in many instances furnish the entrance of Christ to build up broken characters. Prisons do not often solve the problem of the criminal. In the eyes of society it usually leaves the mark of his crime upon him. Paroling prisoners is far better for the cure of society's ills than iron bars. It ought usually to be done in minor offenses and certainly in the instance of the first minor offense. I recall on one occasion in seeking to get a criminal out of jail, one of the judges of the Supreme Bench said to me, "If you are really willing to try to save him, the sooner you get him out of jail the better, for every five minutes there makes him that much worse." The atmosphere of the jail and the penitentiary is heavy and against his rise. Farms for criminals guilty of minor offenses are far better than stone walls. But the best thing of all is friendship for the offender. The man up against hard conditions needs a chance. Some men are led into crime more quickly than others, due frequently to ancestral lines. There must be a change of environment to give him a chance. We should not only be willing to give him that chance, but be willing to stand with him in the doorway as he seeks an entrance into life again.

One of the deacons of the Temple, who is a city detective, had his house broken into one evening while he was at prayer-meeting with his family. In a few days the young man who did it was located and it was further discovered that he had broken into other houses, stealing in some instances several hundred

dollars. The course of the law was a prison sentence. He was the only son of respectable parents, who were heartbroken over their son's conduct. On learning that one of the homes broken into was the home of a detective, they felt sure that the severest punishment would be meted to him, but this deacon and his wife visited the parents, offering their sympathy and promising if the young man would attempt to do right, they would be his friends. All the money was returned by the young man and the deacon became a big brother to him, getting him paroled in his care, upon which he started attending church regularly. The father, who never attended church, took his stand for Christ and is now a church official, while the young man became a Christian soon after his parole expired. It is easy to abuse those who go wrong, but the difficult and manly thing is to help those who fall. What is the use of the strong if it is not to help the weak? It is an opportunity for the investment of faith, as financiers invest their money. The dividends of an invested faith, especially when others are dubious, furnish a priceless account beneath the eyes of God. If it does not always pay, and sometimes it does not, its value, however, is in the large number of instances where it has paid. We must believe in people and be willing to trust them, even if sometimes to our own embarrassment our confidence is misplaced. There are promises in every soul that only faith in the person can bring to fulfilment, so that I may say to the one who has faith in me:

"Because of your strong faith I kept the track,
Whose sharp-set stones my strength had well-nigh spent,
I could not meet your eyes if I turned back;
So on I went.

"Because you would not yield belief in me,
The threatening crags that rose my way to bar,
I conquered inch by crumbling inch—to see
The goal afar.

"And though I struggle towards it through hard years,
Or flinch, or falter blindly, yet within,
'You can!' unwavering my spirit hears;
And I shall win."

The Incarnation

By the instrumentality of the Word all things were created, as by the Holy Spirit all things were beautified. Both were in the beginning and later both came to the earth—Jesus to die for the sins of mankind and to be raised from the dead for their justification, and the Holy Spirit to convict the sinner and to sanctify the saint. The incarnation—the Word becoming human nature—is a theme mightier than His death or His resurrection, and is a mark of condescending humility that passes human understanding. No sublimer idea ever came to the human mind than God dwelling among men, pitching His tent among us, and it is a prophecy of the consummation when pain and death shall be no more and all men shall know Him, for He shall tabernacle with men, "*and they shall be His peoples, and God Himself shall be with them, and be their God.*"—From *Among the Gospels and the Acts.*

XII

Amid Services and Ceremonies

The minister has many grave responsibilities to meet. No man deals with so many delicate and difficult problems as he. In many instances he can follow the Scriptures or public opinion or his own judgment, depending upon the nature of the subject before him, but at no time can he afford to lose consciousness of the living presence of God. He is in a serious business. The greatest throne in the world is the pulpit. Whether it be the desk for the priest or the prophet, people gather around it. Horace Greeley said, "When the pulpit is on fire, the multitudes will assemble to see it burn." It is a pathetic fact that a human life must burn—sometimes burn out—before the heart of the multitude grows warm. It is the price, however, that one sometimes has to pay to bear the message of God to men. Back of every pulpit must be a sanctuary of prayer. I do not mean a room in a church building, although that is very good—it may be beside the forest path, as with Livingstone, or on the sandy beach after sunset, as with Augustine, but it must be somewhere, for it requires much prayer in order to preach.

If I go out to an evening meal, taking part in a general conversation, I am rarely in a condition to preach that evening. I may be able to talk, but talking is not always preaching. If the conversation is on spiritual lines without controversy, I am not so in-

capacitated for the task, but I can usually preach better if I have a full hour for meditation and study, immediately before going into the pulpit. Even then I often go away with a sense of dissatisfaction with the message I have given. On one occasion I was invited to make an address before a distinguished gathering in a western city. I made ample preparation before leaving Baltimore, but spending five hours in a lively conversation up to the time I went on the platform so unfitted me for my task that from the first sentence to the last I was as a man beating the air, conscious at the time and ever since that my address was a wretched failure.

The constant attendance of a certain gentleman on my preaching brought me to an equally embarrassing experience. It was the year before I came to Baltimore. I had not been preaching very long. The Woman's Missionary Society of the Disciples in Virginia employed me for the summer to visit the auxiliary societies in the local churches throughout the state. I put all that I knew of the Woman's Missionary work into an address of twenty to thirty minutes, which I carefully wrote and memorized. Sunday morning I preached at Charlottesville. After the services as I descended from the pulpit, a well dressed elderly gentleman with white hair and beard cordially approached me and commended my remarks. This was quite satisfactory because I had some doubts as to whether I had gathered the proper material for the work I had started out to do. That afternoon at three o'clock I was to preach at Piedmont, which was some distance from the city. As I entered the pul-

pit, I observed that this aged gentleman was sitting on the front pew. I was somewhat embarrassed, but I delivered the address. At the close of the services, he immediately approached me with most cordial commendation. That evening I was to preach at Gordonsville, still further on the railroad towards Richmond. When I went in the pulpit, who should I see sitting on the front pew but this same gentleman. In my embarrassment, I decided to rearrange my material so that my friend might not think that was the only address I had on that subject, which was true as a matter of fact, but in rearranging the material in my mind I got it so mixed that I forgot most of it and made a failure. I was so mortified that I wanted to leave the church without speaking to anyone, but the aged gentleman was the first to get hold of my hand and he spoke so kindly of what I had said that I was bewildered. I forthwith took one of the men of the church aside and asked the name of my aged friend, to which he innocently replied, "That's Dr. Beal. He hasn't heard a sound for forty years, but he goes to church regularly and is very gracious in his manner." I have never been disturbed since by repeating sermons to the same audience or having people present who have heard them many times before. There are some sermons that I have preached over nearly every year in my ministry. More frequently my regret is that since I am so constantly preaching I do not have the time to preserve more sermons. They are noted on scraps of paper, which I keep in my pocket. The paper is usually thrown away, but the sermon has been committed to the lives

of those who heard it and I shall see it again in the day of Christ. Perhaps if I get the time after its delivery, especially on Monday mornings, I may write out fuller notes for further use, but that time is rarely found, with the multitude of calls on me for other service.

One of the most serious experiences in the life of a minister is his ordination vows. While I was delivering a course of lectures in the School of Religion of Yale University, in 1913, one of the young men requested me to ordain him to the ministry. He bore letters from his church commending him for the ministry and requesting his ordination. After talking over the matter a brief service was arranged in the chapel immediately following one of my lectures. The order was somewhat as follows: After a brief devotional period, the purpose of the meeting was stated, letters being read relative to the ordination of the young man. On his name being called, he arose from his seat on the front row and came to the platform. I then read to him Ephesians 4:1-16 and commented on the text in the nature of a charge. Then he was asked the following questions: Do you reaffirm your faith in Jesus Christ as your Lord and Saviour? Do you affirm your determination to be a minister of Jesus Christ whatever difficulties may be in your pathway? Do you promise to study faithfully the Scriptures for both your enlightenment and that of the people to whom you minister? Do you promise to be prayerful, patient and faithful in all matters, seeking earnestly for the Holy Spirit's leading of your life? Had I added, Do you promise

to be faithful to the Scriptures according to the interpretation of the people known as the Disciples? or any of the canons, creeds or interpretations of any one of the communions—Roman Catholic or Protestant—the ordination would have been sectarian. I had no such ordination for myself, nor would I be a party in giving it to another. A promise to be loyal to any special interpretation or creedal pronouncement or distinct canon is sectarian. Loyalty to Christ alone is sufficient. When the questions were answered, Dean Charles R. Brown, a Congregationalist, offered the prayer with the laying on of hands, followed by the announcement of the ordination and the benediction. Officers in the Temple have been ordained by a similar service with some slight verbal changes in the questions. The men for ordination have always been prepared by some definite course of study though it may be ever so brief.

Both baptism and the Lord's Supper call for most careful preparation. Some in other communions see in these ordinances a sacramental grace. For myself I believe there is more in them than most of us have seen. I would not put a limitation to any man's thought regarding either of these ordinances, or his reach after God. See in them what you please, so that they make you a better Christian in the practice of love, humility, denial of self, friendliness for others and all other elements of unworldliness. Should your thought paths into these ordinances, however, make you proud, self-righteous and exclusive, isolating you from other Christians, then I would shun those interpretations as though they were plagues.

Before coming for baptism, I advise every person to read the sixth chapter of Romans and spend some time in prayer. In the observance of the ordinance, the prayerful attitude of Jesus when He was baptized is emphasized with the assurance to each person being baptized that Christ is a witness to this transaction and His promise is that He will never forsake him. In the observance of the Lord's Supper the tendency is in many instances to shorten the services. In our observance of it at the Temple, we have lengthened the services. The human heart needs it for self-examination and prayer.

On one occasion, in being the guest in the home of Sir Alexander R. Simpson, of Edinburgh, Scotland, he said, "I have read with great interest your story of the Disciples because it is the church of which our great Commoner, the Honorable Lloyd George, is a member. I like so many things about it, but I cannot understand how you leave out our little children. I must have my little children baptized." I replied, I don't think we leave them out, Sir Alexander. They are as much in the pale of salvation as Christ Himself, for He said, "*Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.*" The only models that Jesus left for us grown people were Himself and little children; consequently a little child must be among the saved, yes, better than Peter, James or John, for He did not admonish us to live like any one of these. I like the custom of the dedication of children as it was practiced in the New Testament times. Jesus conformed to this long established custom when He laid

A GROUP OF WOMEN IN VARIOUS FORMS OF MISSIONARY AND SOCIAL WORK

(1) My sister—Miss Etta R. Ainslie, died in 1904. (2) Miss Edna P. Dale, missionary, Wuhu, China. (3) Miss Emma T. Thatcher, secretary the Temple. (4) Miss Louise Schultze, executive secretary Association for the Promotion of Christian Unity. (5) Miss Alice Grimm, president Girls' Club. (6) Miss Annie T. Smuck, missionary, superintendent Exeter Street Rescue Home.

His hands upon the little children and blessed them.

I have used a very simple service for this which is as follows: After reading the two passages of Scripture referring to this custom—Mark 10:13-16 and Matthew 18:1-6—and a few remarks on the ancient custom with somewhat of a charge to the parents, the following question is asked the parents: Do you promise to instruct this child in the knowledge of God as contained in the Scriptures, praying with him and for him and bringing him up in the nurture and admonition of the Lord? Then on being asked, What name is desired to be given this child, it is announced that the child is named ———, closing with a prayer, all joining in saying the Lord's Prayer, followed by the benediction.

There is no word in our language sweeter than home. At its mention hearts vibrate in tenderest sympathy. It is an oasis in life, or ought to be. Sometimes, as the day we expect to be clear becomes cloudy, so home, which is designed to be the purest and fairest spot on earth, becomes the most hateful den. All its rightful magnificence is torn into shreds and its sweetness turns into nightshade. A quarrel hurries through a half-cooked breakfast and two sour persons enter into the day's task, half doing their work and half living their lives, with a lesson to their children which they can never forget. It ought not to be so. God wishes it otherwise. No place is so sacred as home. The husband, annoyed all day with business cares, reaches home, where his burdens are lightened and love is law. For a while he forgets the day with its irritations, for home with its rightful happiness

takes possession of the mind and heart as the morning light creeps in upon the darkness, turning it into day. It may be an humble home, but a wife's industry and care has made it an attractive home. It is the place of ten thousand sacrifices. Religion cleans the house, for it begins with cleansing the hearts of those who live in the house. Each day will be sanctified by prayer and human conduct is regulated by the living Spirit of God. Without it the house is unroofed, the doors are unlocked and the hearts are empty, but it is prayer that sets sentinels at the doors, that keeps the light burning in the heart and that throws the canopy of God's providence over the place where father, mother and children dwell.

Marriage is the vestibule to the home. It is a life time covenant, instituted by God, regulated by His commandments, blessed by our Lord Jesus Christ and to be held in honor among all. If Divine guidance is needed in anything it ought to be in this, particularly since many men and women make love in Sunday clothes and do not change them until several weeks after marriage. The precincts of wedlock are too sacred to be trodden by hasty feet. An unsanctified marriage brings more unhappiness into the home than many deaths. It is not money nor beauty nor position nor anything else under the sun, but the happy marriage is found only in honest love of congenial hearts. Beauty, money, position and whatever else are only the garments, while character is that which will shine when the individual is bereft of the garments. There are thousands of happy marriages, where life is intensified in beauty and holiness, when

two lives become one, as two rivers that flow down one channel to the great deep sea.

Perhaps in the course of a year I refuse to perform the marriage ceremony of as many couples as I marry. I will not knowingly marry a run away couple, under age, and if I have the slightest suspicion, I do not hesitate to ask regarding these matters before performing the ceremony. It is not appropriate for ministers to have part in clandestine marriages. But the more awkward question is that dealing with divorce. There is a divorce for every ten marriages in the United States and in some sections of the country the proportion is still greater. I know it is said that the minister is a servant of the law and consequently has no more personal responsibility in the matter than a sheriff in executing the orders of the court, but I do not believe that the cases are parallel. A man once called on me to marry him, informing me that the woman whom he was going to marry had been divorced. I informed him that I could not perform the ceremony. Whether he misunderstood me or intended to force me to do it, I do not know, but a few hours later he called with the woman, handing me the license, and informed me that they were ready for the ceremony. When I reminded him what I had told him a few hours before, he said, "You have no authority in the matter. You are the servant of the State. The State has granted us the license and you have got to marry us." I forthwith reminded him that I was a servant of the State, but I was also a judge of the laws of the State and my judgment was adverse to the granting of the license. I

felt very keenly for the woman and expressed my deepest regret that they had come to me, but I must try to correct the abuses of divorce, irrespective of the feelings of others.

Jesus taught that there was one offense which made divorce permissible. There may be many causes for separation, because of the hardness of the human heart, but remarrying ought to be so arranged that inasmuch as the State breaks the marriage covenant, the State should provide magistrates and other officers of the State to perform the ceremony of those who have been divorced for incompatibility of temper and such like causes, and not force the Church to do that which is not in keeping with the teachings of Christ. I recognize of course that divorce is only the outward expression of the decaying foundations of the home; consequently the causes are deeper than divorce. They are in the unsanctified admosphere of the American home life, which can only right itself by the regenerating grace of Jesus Christ. The misuse of marriage is as serious a problem as divorce. Said Bernard Vaughan, "It is impossible for Christians, in any walk of life, to pretend they can persuade themselves that when once they become married, they may, with impunity, thwart God's designs in them by the illicit exercise of certain rites, or by the illicit employment of certain devices. How long will persons, who resort to such practices as fling defiance at the face of God, remain faithful to each other without His grace, which they have ceaselessly tossed aside, I know not; but what I do know is this, that when once they have taken their lives into their own hands, them-

selves determining the conditions on which they will bear the burden of the married state, they will not then be long in discovering that there is no longer any supernatural motive for their going to church. Nay, more, they will want to turn their backs upon the place which can only serve to remind them of pledges broken, and of lives defiled.'' In saying all this I am hinting at perhaps the most vital problem in American life to-day, for when the foundations of the home crumble, there is nothing left upon which to build either a nation or a church. In the marriage ceremony I use either the Episcopal or the Presbyterian service, with preference for the latter because it is more modernly worded.

Funerals are the hardest places where ministers stand. Moved by sympathy for those in sorrow, they sometimes deny their whole ministry. In my first year in Baltimore I was asked to conduct a funeral by one of the most trusty men of my church. The man who had died was his brother-in-law and I was earnestly assured that he was a devout Christian. Never doubting my task, I referred to his beautiful Christian life in my remarks, when I observed some commotion among the people, especially near the widow and children. I did not know the meaning of this, however, until I went to the front, waiting for the casket to be brought out, when a woman in a handsome carriage beckoned me to come to her. I went and she told me the man was her husband on the principle of affinity, and although they had never been legally married, she had been his wife for twenty years, referring discourteously to the real wife and children.

When I got in the carriage going to the cemetery, I was quickly informed of my blunder by the other occupants of the carriage, with some sarcastic inquiries as to my ideas of morality. I listened to the story with shame and indignation, wondering not only in this case, but in others, why women take other women's husbands and why men take other men's wives. I was greatly mortified over what I had done. The brother-in-law came to my home from the funeral, telling me how they had tried to hide the scandal and apologized for being untrue to me, but I had conducted the funeral and it would be impossible to undo what I had done, save in a very general way.

But it was worth something to me. There are few times that the minister need say much about the dead. A funeral is an occasion to talk of Christ and bear Christian comfort to the living. I have often said to my friends that at my own funeral I want the hymn "Jesus Lover of My Soul" sung, the fifteenth chapter of First Corinthians read, a prayer of thanksgiving for what Christ is to the world, and the benediction. Let the sorrow of my friends be the tribute of their affection, which is far more beautiful than words. My own practice is after this order, with the exception that I do not often have a hymn. Following the reading, I make a few remarks on the resurrection, the substance of which I use at all funerals, something like the following, which was used at the funeral of a worthy Christian man as I write this chapter:

Whatever loneliness death may cause to those who grieve, Christ is the Friend. He gave Himself for the

healing of all sorrow. His strong life is more than a fadeless star in a distant sky. He is a living Spirit, struggling to speak to our hearts more anxiously than we struggle to speak with Him. Long ago He died, but He arose from the dead, saying to all those who believe on Him, *"Because I live, ye shall live also."*

He is declared to be the first fruits of them that slept. There could be no first fruits unless there are second fruits. Of that time, the Apostle Paul says, *"The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left"*—we believers—*"shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."* His resurrection was to be three days after His burial; our resurrection will be when He comes back, and of that day no one knows the hour except the Father.

But you are asking, Where does the spirit go on the exit of a good man from the world? And what is the value of the resurrection day?

The spirit goes to be with Christ and I rest this upon two very clear passages of Scripture. Paul said, *"To be absent from the body and to be at home with the Lord."* And again, *"Having the desire to depart and be with Christ; for it is very far better."* These spirits were clothed with humanity here. At death they pass to be with Christ, which is a joyous time on the other side of this scene.

On the resurrection morning, the graves shall be opened and from these physical bodies shall come spiritual bodies, clothing the spirits in their heavenly relationship, as they were clothed with humanity in their earthly relationship. God has given many analogous instances in nature to confirm this hope. The Apostle refers to the grain of corn dropped in the soil. The grain will not come up. Nobody wants

that little hard seed to find its way to the surface, because we are looking for it to sprout and bear grain. This is so commonplace that we would be disappointed if it were otherwise. The grain decays and goes back to the dust, but out of it arises a green shoot, clothing the life of the corn in its new relationship. The brown, rusty tulip bulb is buried and on its resurrection day it comes forth green, and a few days after it is crowned with a beautiful blossom. These are God's illustrations, reminding us that if the seeds and bulbs are so cared for in their burial and resurrection, how much more will He care for us, who have been redeemed by His only begotten Son?

This is an occasion for us not only to strike the note of comfort, but of joy as well, in our hope of the resurrection from the dead. The Apostle reminds us that the order is first the physical and then the spiritual. We are now in the physical. Let us make sure that we shall share in the spiritual by such fellowship with Christ, being comforted in the assurance that *"The Lord knoweth them that are His."* It was this personal fellowship of our friend with Christ that gives an abundance of comfort and hope in this hour of sorrow.

Nothing can ever take the place of the Scriptures as the source from which we get our faith, comfort, hope, courage and correct ideas of our relations with God and our fellows. The problems of intemperance, poverty, ignorance, social injustice, partisanship, war, and all those expressions of wickedness that take away the vision of the people and deaden their hearts to spiritual influences, are evils to be combated with the heroism of martyrs until righteousness shall express itself in terms of living faith and abiding love. The present has its tasks, which we must meet cour-

ageously and patiently, for our fathers longed for this day, with their dreams of less difficult problems to solve. Perhaps they are harder. Jean Paul is keenly observant in his exhortation, "Make not the present a mere means of thy future; for the future is nothing but a coming present; and the present, which thou despisest, was once a future, which thou desiredst."

A Prayer

To Thee, O God, belongs the title Redeemer, for Thou didst establish the way of redemption and hast taught me that to sanctify myself and to practice holiness are the purposes of all Thy types and shadows. Out of Thy law has come Thy love and amid the smoking sacrifices of bulls and goats has stood Thy Lamb that hath taken away my sin. While Thou hast not given me sight to see Thyself nor Thy glory, Thou hast shown me patterns of things in heaven and I am beginning to understand that all worshippers are priests and all prayers are incense and that the living sacrifice of myself is the climax of my worship. Thou didst first hallow the seventh day; then Thou didst hallow other days; now Thou hast hallowed all days—myself, my time, all are Thine, and out of the service shall come Thy likeness wrought by Thee and me in the secret of my trials, sufferings and triumphs. Amen. From *Studies in the Old Testament.*

XIII

Observing a Day for Rest and Worship

In the summer of 1911 F. D. Power, of Washington, a man of rare spirit and marked accomplishments, died and shortly after I was selected to succeed him as chairman of the Commission on Sunday Observance of the Federal Council of the Churches of Christ in America. On one occasion, when a small boy, I was severely rebuked by our old negro cook, "Aunt Eve," for sharpening my knife on a grindstone on Sunday and was forthwith taken to my mother for some kind of chastisement, the nature of which I have forgotten if there were any chastisement of any kind. Years passed before I was under a similar rebuke. This time the issue was on the advisability of having music in the parks of the city on Sunday afternoons. Most of the ministers opposed it; I favored it; and several scribes forthwith named me among those who favored the desecration of Sunday. It did not so appear to me, however, and consequently I have been glad to see the crowds in the parks to hear the music on Sunday afternoons. I also like to see children in the freedom of play every day and especially on Sunday after they have attended to their period of worship; but grown up people ought to use this day for rest from their labors through the week by such recreation as will be helpful and for the worship of

God, that their spiritual lives may be refreshed. It is the misuse of the seventh day of the week which hurts man. Jesus said, "*The Sabbath was made for man.*" Man, and not the day, is the issue. The first thought of Jesus was always concerned with man and his welfare.

So to that end the Commission on Sunday Observance has sought to guard man's welfare, not so much by legislation as by giving counsel relative to a day for rest and worship, and urging its proper observance. On the occasion of my first meeting with the commission, I sought to have all the views held by Protestant Christianity, which are represented in the Federal Council, to be represented in the commission ranging from the Seventh Day Baptists, which hold to the seventh day theory, and that to be observed without force of law, to the Lord's Day Alliance, which insists upon legislative enactments for the preservation of the sanctity of the first day. I thought it would be better to have these differences adjusted as far as possible in the meeting of the commission, rather than on the floor of the quadrennial session of the Council, which was the experience of the first meeting of the Council in Philadelphia in 1908. Sometimes we had some difficulty in making these adjustments, the extreme positions on neither side getting such recommendations as any one would have framed had he been alone in his own circle, but the commission was always able to go far enough with considerable degree of unanimity in its general statements, as shown by the recommendations in the

Quadrennial Council meeting at Chicago in 1912 and at St. Louis in 1916,* A. E. Main, of the Seventh Day Baptists, going so far as to support the commission's recommendations of 1912, which included the phrase "preferably on Sunday" in recognition of the large majority of the members of the Federal Council observing that day.

The observance of one day in seven for worship is one of the most vital problems in the social life of the nation. In Israel's keeping the Sabbath, it was a declaration of their acceptance of God's covenant and their reliance upon His promises. The same is no less true with us in our keeping the first day of the week with the message of the resurrection. There are more than four million wage earners in the United States, who toil every Sunday in the year, besides a

*At the quadrennial meeting of the Federal Council of the Churches of Christ in America, held at Chicago, 1912, the Commission on Sunday Observance presented the following recommendations, which were adopted:

1. "That we reaffirm our convictions as to the physical, moral and religious necessity of a weekly day of rest and worship; and our belief in its vital relation to individual, social and civic righteousness; and we unreservedly press this principle upon the minds and hearts of our fellow-citizens everywhere and urge the greatest possible coöperation of employers, of ministers, of editors, of teachers, and of parents to this end.

2. "That all Christians shall seek to do their utmost in the observance of this day by themselves abstaining from anything that flavors of desecration, such as sports, travel and buying, and urge upon the government and employers the need of rest for the laboring man. This day has been taken from him and the Church can in no better way prove its interest in him than by untiringly seeking to restore to the laboring man his day of rest.

3. "That we not only endorse a half holiday of one of the six days of the week for physical rest, preferably Saturday, as tending to give better observance to Sunday, but for the higher sake of the opportunity for the largest possible self-culture, we hope the time may come when hand and brain toilers shall have for their own use both Saturday and Sunday, one being a day of social recreation and the other a day of worship. We further desire to discourage the common practice of placing the same burdens upon students in our universities on Saturday and Monday as on other days, so as to give larger opportunities for Sunday worship.

4. "That all ministers be requested to preach on this subject during Lord's Day week, which includes the two Lord's Days after

great number who are compelled to work on Sunday. By excursions and automobiles the holy day is turned into a holiday, besides other methods of desecration by pleasures and sports to such an extent as to take all the significance of worship out of this day. Perhaps never in the history of the American Republic have the attacks on the observance of Sunday been so severe as in recent years. The Christian conscience is pledged to the upholding of the integrity of one day in seven for man's welfare and it refuses to yield to the clamor of unwisdom for its abolition. It was recently said in one of the Federal court decisions: "Laws setting aside Sunday as a day of rest are upheld not from any right of the Government to legislate for the promotion of religious observance, but

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Easter and which has been done in some sections of this country during the last thirty-seven years. It has been stated that 20,000 sermons were preached in England alone on Lord's Day Sunday, relative to the observance of this day.

5. "That we earnestly urge coöperation with all Lord's Day associations that are in accord with these utterances, and also urge, if not union, a close coöperation of all associations working to this end.

6. "That we favor the legislative protection, whenever needed, of every person in the right to rest and worship one day in seven, preferably on Sunday, and we earnestly recommend to State and local Federation of Churches the importance of not only guarding against the repeal or weakening of the laws we now have providing for Sunday rest, but of placing on our statute books laws securing one day in seven as a rest day for all classes of working men and the securing to every community a more complete protection of the forces that make for virtue and righteousness."

The recommendations at St. Louis, 1916, were as follows:

1. "That, affirming our protest as to the present conditions of society, which demand of 4,000,000 of our people to work continuously throughout seven days in every week, we pledge our support to all measures looking toward the provision of one day of rest in seven for brain- and hand-toilers.

2. "That, deploring the neglect of public worship on the part of many Christians, we urge that all believers of Jesus Christ shall bestir themselves by giving more attention to public worship and spiritual culture.

3. "That, since some large manufacturing industries have established the practice of not working their employees more than six consecutive days in the week because of efficiency, we urge upon all industries a rest period for their employees of one day in seven, preferably Sunday.

from its right to protect all persons from physical and moral debasement, which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms of our cities; and their validity has been sustained by the highest courts in the United States."

I believe it to be to the advantage of the people to open the parks, museums and libraries on Sunday. The Sunday League movement of London established as far back as 1875 favored this and it has many advantages. Give the people a normal freedom and urge the place of God in human life. I like it better than Constantine's method of summoning the

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4. "That, since the Federal Government has provided for a rest of one day in seven for its employees in some departments, we urge that this be extended to all departments, giving all employees one day of rest in seven, preferably Sunday.

5. "That we endorse a general half holiday on Saturday as tending to a better observance of Sunday.

6. "That, because of the desecration of Sunday, we request all ministers to preach on the proper observance of the Lord's Day and Sunday-school teachers and parents to emphasize its importance.

7. "That we most strongly protest against the operation of motion picture houses on the Lord's Day and urge our public officials to enforce the laws against this indefensible Sunday business, which is a serious menace to the true spirit of the Lord's Day, to our Sunday schools and public worship.

8. "That, while we concede the right of all who conscientiously choose to do so to observe the seventh day of the week as a day of worship, yet, believing as we do that the growth and permanency of our civil and religious institutions demand the legal sanction and protection of one day as the Christian Sabbath, and believing that, speaking for the great majority of American Christians, the first day of the week has divine sanction and approval and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday laws as a part of the common law of the land; therefore, we pledge ourselves to seek the enactment and enforcement of both state and federal laws for the preservation of the Christian Sabbath.

9. "That, since exhortation is inefficient without practice, we ourselves should seek to maintain a standard of the observance of the Lord's Day that shall be in conformity with the strong and compelling spirit of our Lord Jesus Christ, making our standard a bulwark against the rising tide of desecration."

police, or Charlemagne's example of having the legislature to enact stringent laws, for neither of these methods go to the heart of the condition. They only touch the external. Men are still irreverent and unworshipful regarding this day. The Church has a task here and those who claim to follow Christ must prove it to the community by the proper observance of this day. The conscience of the believer must respond to the call of God until he learns how to interpret the sanctity of this day in terms of spiritual culture for himself and equal regard as far as possible for his brother's welfare.

Great principles are as definitely marked in our lives as dates in our calendars. Prayer, marriage, and the observance of one day in seven for cultivating the soul's powers are fundamental principles in human life. You can desecrate prayer by insincerity or abolish it altogether, as some have done. You can desecrate marriage by ceasing to bear with each other's weaknesses or abolish it by divorce, as many do in these days. You can desecrate Sunday by making it other than a time for the improvement of character or abolish it in using it for labor and sports, as some are seeking to do. All these things many may do, but no kind of desecration or abolition can absolutely take out of human life prayer, marriage and the sacred day. Those people and nations that are attempting it have in them the seeds of decay and sooner or later they will degenerate into ruin.

There must be a time for the improvement of character and for rest of the body and the brain. Long before Moses received the law on Mount Sinai such a

day was marked in the calendar of Babylon and perhaps in India. In the days of the lunar religion, nomads and shepherds sacredly counted the four phases of the moon and to them it appeared to stand still on the seventh day, which was a day considered tabu. There was a revival of this idea among the Assyro-Babylonians, while among the classical writers both Homer and Hesiod held the sabbath day sacred for the quest of the knowledge of truth. What others groped after in the dark the Jews received in their sacred oracles, and therefore it was to them as though it were written with the fire-tipped finger of Jehovah upon the dark blue scroll of the midnight sky, when it was said, *"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."*

All manner of absurd traditions accumulated around it, but the seventh day had a place in the Old Testament Scriptures superior to all other days. When it was desecrated, prophets came forth with their fiery appeals, denouncing the offenders and exhorting fidelity in the keeping of this day. The voice of Amos was heard in Israel and that of Jeremiah in Judah, preceding their captivities, while later Ezekiel was heard among the captives in Babylon. Years be-

fore Isaiah had declared that Jerusalem's safety was conditioned on abandoning the desecration of this day by secular pursuits and making its proper observance a delight.

Of all the numerals, the number seven bore the crown of preëminence and was lifted highest when it marked this day. The Old Testament opens with it—*"God blessed the seventh day and hallowed it"*—and with significance the number seven is mentioned thereafter more than five hundred and fifty times, closing in the last book of the New Testament with magnificent imagery expressed under the terms seven churches, seven spirits, seven golden candlesticks, seven stars, seven lamps, seven seals, seven horns, seven eyes, seven trumpets, seven thunders, seven heads, seven crowns, seven mountains, seven kings, seven angels, seven golden vials and seven plagues, marking the close with a gorgeous collection of precious stones of which the chrysolite is the seventh—its transparent olive-green being emblematic of immortality.

This day is as non-sectarian as prayer. The Jews had no more exclusive right to it than they had to the air of Asia; neither did the Assyro-Babylonians, nor the classic writers of Greece. It belonged to all mankind then and it belongs to all mankind now. It does not belong to the Christian over the Moslem or the Buddhist. No denomination in Christendom can put upon it ecclesiastical shackles, else succeeding ages will laugh as we now do at Xerxes when in a rage he tried to shackle the waves of the Hellespont with handcuffs and chains. It may be said of it as Jesus

said of the sun and the rain: "*He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.*" A day of rest belongs to the bad as well as the good, to the unbeliever as well as the believer, to the man who desecrates it as well as to the man who keeps it holy. It belongs to all mankind—recognized as a necessity in the beginning, recognized as a necessity now and recognized as a necessity as long as men live on the earth.

Under the Jewish ideal it was not only to be a day of cessation of labor for the heads of families, but likewise for children, for servants, including all employees, and for strangers who were foreigners with all kinds of ethical standards. Even the dumb animals were included. Whatever people may think of this fourth commandment of the Decalogue, its comprehensiveness in mercy and kindness to all indicates that it bore the breath of the all wise Creator and Father. Perpetual toil is unhealthy and unwise. There must be a time of rest for man and beast. Although Thomas A. Edison appears to have little interest in an eternal rest, he does believe in the necessity of a weekly rest for business interest. In the making of Portland cement he has demonstrated that a period of gradual cooling of the kilns from six o'clock on Saturday evening until seven o'clock on Monday morning is best for the linings and has directed that the interval be made, thereby giving the workman a full rest day. From human economy, from tradition, from the Scriptures and from science is the one unanimous witness that one day of rest in seven is a necessity in the life of all peoples. But it must ever be kept in mind

that there is a wide distinction between the use of the day as a day of rest and as a day of worship. The first must be the concern of all the people whether they are Christians or not. We must be interested in one day of rest in seven from a humanitarian point of view and prove ourselves brothers of all men in helping to secure it and pass laws for its protection. The second is especially the concern of the Church, having to do with our ideals as the best way to realize the Christian conception of worship. The State cannot make laws for our worship, but we must keep Sunday as a sacred day for our spiritual worship by the law of conscience under the rule of the Spirit of Christ.

With the rise of Christianity came the observance of the first day of the week with a significance distinct from that of the Jewish Sabbath. At first the Jewish Christians continued their observance of the seventh day along with their general adherence to the Jewish Law. The Gentile Christians, however, not feeling any obligations to the Jewish Law, leaned more to the observance of the first day of the week because it marked the resurrection of the Saviour of the world. It was true that Jesus and His disciples had kept the seventh day in strict obedience to the Old Testament Law, but with the establishment of Christianity new conditions arose. The Church of Christ was composed of both Jews and Gentiles and His Lordship gave Him preëminence over all former institutions and covenants.

While it is certain that the Jewish observance of the Sabbath was a definite influence on the mind of

the early Church, the ideas associated with the Jewish Sabbath were not transferred to the first day. In writing to the Galatians, Paul protested against this transfer, regarding the return to it as taking up again "*the weak and beggarly rudiments.*" To the Colossians, he urged that one's piety should not be judged "*in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day,*" sweeping the whole scale of Jewish observances. The first day was not so much considered by them as a rest day—because Jehovah rested on the seventh and not on the first day—but rather as a day of joyful remembrance of the resurrection of Christ in gathering for worship, preaching and observing the Lord's Supper. Consequently for some time both days were observed in the Church—the seventh as a memorial of Creation and the first in memory of the Resurrection.

But each decade increased the tendency of the preëminence of the first day until we find in the epistle of Barnabas it is spoken of as the "true day," and for the first time in Christian literature Justin Martyr used the term "Sunday," accommodating himself to the Roman calendar, and at the same time emphasizing that physical light was created on the first day and "the Light of the world" arose from the dead on that day. And so with the accumulation of several centuries of prestige, it was easy for Constantine, on March 7, 321, to issue his famous edict, making Sunday the legal holiday throughout the Roman Empire. While his motives were purely political, the motives of the Christians in observing this day through the previous centuries centered around the

resurrection of Christ, giving to it a joyful sanctity. Augustine said, "Sabbath means rest; Sunday means resurrection." And Gregory the Great said, "Our true Sabbath is the Lord Jesus Himself."

In no instance did the early Christian writers regard the Christian Sunday as a continuation of the Jewish Sabbath, but they constantly kept the distinction between the days clearly marked, emphasizing the difference and contending with Paul that the Resurrection abrogated the old dispensation and the Law. While not recognizing the legal features of the Jewish Sabbath, they did, of course, recognize its moral principles, which antedated Jewish Law, which were contained in that law and which are now and ever will be a necessity in human life as long as time lasts.

In later periods—beginning about the seventh century—the first attempts were made to base the observance of Sunday on the Decalogue. With this shift of basis also went the change in the significance of the day, emphasizing less the place of worship and improvement of character on that day and more particularly stringent abstinence from manual labor.

The Protestant Reformation of the sixteenth century sought to restore Sunday to the significance that it bore in the minds of the early Christians. Recognizing the moral principles underlying the observance of the Jewish Sabbath, the Reformers absolutely rejected the transfer theory, denying that the Christian Sunday had succeeded the Jewish Sabbath. Luther was so hostile to it that he dared to say that the Church "could make Friday her Sunday." Calvin was no less emphatic. He argued for the absolute

necessity of the need of a day of rest for men and beast and for the observance of Sunday as the basis "of a joyful and free worship of God."

This is the fine idealism that centers around this day. It is primarily a remembrance of that open tomb, broken beyond all the help of earthly masonry and giving to the soul the necessary opportunity of joyful freedom and sacred worship in order to make complete that development that marks kinship with Him who broke the tomb and who from its open doorway said: "*I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.*" By this fact every Sunday is radiant with hope and musical with prophecy.

In its secondary significance it embraces all the past that has had anything to do with a day of rest. It reëmphasizes man's necessity. It was put in the calendar of time for his freedom, progress and civilization. When Jesus said, "*The sabbath was made for man,*" He lifted it out of its legal technicalities and set it on its broad humanitarian basis. It was not the Jewish Sabbath any more than the Jewish man about which He was speaking. He had in mind the sacred universal day grounded in human nature and all mankind's right to it. Above everything that had been made towered man, bearing the image of God. All things were his and for him. By all that had been made and would be made, man was to climb into permanent fellowship with God.

This day is no curse with its dark forebodings. One might as well talk about eating and sleeping

being a curse. This day is a blessing, bearing good will to man and beast and expressing God's love for the great wide world. A day for the cultivation of character and cessation of labor, carrying with it rest for the body and brain, is written deep down in our natures—as deep as faith and hope. For one to deny the rights of this day to himself closely approaches suicide, and to deny it to others is more disastrous than scrimping the small wage earner of his wages or denying bread to the hungry. No legislature has the moral right to bargain away this day for labor and sports denying to man one day in seven for rest. The people themselves cannot do it and maintain the proper standard of ethics, much less their representatives in legislature.

Around the observance of this day centers the stability and character of a nation. In its proper observance rest our temporal blessings and spiritual hopes. Desecrate this day and you have made an opening through which will pour every kind of calamity to plague a nation with decay and ruin. Work that makes no provision for resting one day in seven consumes the oxygen in the blood, deforms the brain, debases the morals and unfits one for the common responsibilities of life by weakening the body and brain and thereby impairing the moral and spiritual powers. It is a crime. No man can stand having his sacred rights continually taken from him without suffering demoralization. De Tocqueville, being asked what he considered the secret of America's strength, said, "Chiefly because the spirit of the Pilgrim fathers has so permeated the people that as a whole they

take one day in seven to stop and reflect and worship." Said Professor Goldwin Smith, "It is the freedom and educating power of Sunday which explain the average prosperity of America." Enslave that freedom and abolish that educating power and you will have pulled down the pillars upon which the civilization of America rests. Therefore hallow this day. Hallow it for the sake of America and all other nations in our national sisterhood; hallow it for the sake of the race of which we are parts; hallow it for our own selves and for the sake of Him who gave it to us; and so hallow it that we shall prove that freedom, brotherhood and religion are the birthrights of all mankind.

A Prayer

O Christ, Whose blood has given color to the human race, we were dead and Thou hast made us alive. Command all our talents to the reproduction of Thyself in us, for after all, human life is but the frame and Thou art the picture of our being. Each of us is an artist and yet we sit in vain in Thy studio unless the sky of Thy unbroken blue be within us. Give us the grace to finish in ourselves what Thou hast given us to wish to begin, and Thyself reproduced in us shall be the crown of the highest achievement in Art. Keep us long in the chamber of human tenderness; teach us to be courageous amid disappointments; help us to learn the Art of suffering with sealed lips; enable us to bear sympathy to all mankind; set us free from the shackles of every sin; and give us the experience of Thyself when Thou wast here on earth. All sacred pictures are but prophecies, for what the human hand has wrought on canvas, faintly tells us what possibilities there are wrapped up in the faculties of the soul. Now Thou hast begotten us. What we shall be, Thou hast not revealed; but we know that under the last touch of the picture we shall so much resemble Thee, that all the universe shall know that we are Thy kin. Amen.

XIV

With Sacred Paintings and Painters

I would not want to be considered an Art critic, but I am somewhat a student of Art. In the spring of 1912 I delivered a course of lectures at the University of Illinois on Christian Art, and at other times I have spoken on this delightful subject, having made it one of my occasional studies in the latter half of my twenty-five years ministry in Baltimore. "Art is, indeed, a matter of common human concern," said Canon Farrar, "and every man of ordinary education has a right to an opinion, if not upon its technical qualities, yet at least upon the thoughts which it conveys and the influence which it exercises over his mind." Next to the human face there is nothing more attractive to the eye than a picture, irrespective of the age, the education or the social condition of the beholder. Aristotle insisted that Art should have a moral influence upon the people and later Schasler affirmed that the aim of Art is moral perfection. Michaelangelo said, "True painting is only an image of God's perfection, a shadow of the pencil, with which he paints, a melody, a striving after harmony." Like music, pictures speak a universal language and teach more people than any other single means of learning. The pictures upon which we daily look should be selected with more care than

the food we eat. It is no longer a question of expense, for the best pictures are among the cheapest and a frame is an inexpensive decoration.

The message of a great picture has to do with the ennobling of the soul. Faith triumphs by the way of pictorial imagination, for faith is not possible without imagination. "Banish imagination from your religion," said Forsyth, "and Art will be forced to invent a religion of its own, to the loss of many souls and the peril of more." Artists, like authors, however are not always the bearers of the highest moral ideals, so judgment has to be exercised in the choice of pictures as in that of books. Aside from Scriptural themes, there are others quite as sacred, such as pictures of the sea, by such artists as Richards, Courant and James, of children by Loborichon and Anker; of prayer by Millet; of allegories by Watts; of myths by Burne-Jones; of romances by Rossetti, and a thousand other scenes in love and landscape, in home and toil, which really belong to sacred Art, of which the Holy Spirit is the inspirer.

The purpose of knowledge is to find truth—the soul's anchor; according to Schiller and Kant, the purpose of Art is to find beauty—the soul's peace; and thus in the combining of reason with its revelation and the senses with their cultivated tastes, the soul is put in the way of attaining perfect harmony, for beauty properly understood is commingled with goodness. Sulzer rightly affirmed that only that can be considered beautiful which contains goodness. Gruyer said that the greatest painter is the one who unites beauty and spirituality. Truth is thinkable

and beauty is the visible manifestation of inner goodness. Thus Art closely approaches creation. Said Shaftsbury, "That which is beautiful is harmonious and proportionable, what is harmonious and proportionable is true and what is at once both beautiful and true is of consequence agreeable and good."

Christianity does not end with the New Testament. That book marks the close of the beginning of Christianity. Henceforth centuries were to show the power of its influence, as they have done. Sermons, debates, dogmas and the doings of believers have been preserved in countless volumes as the ordinary sources for the facts regarding that history, but out of the study of Christian Art, we gain some of the most important knowledge and learn some of the most valuable lessons. Said Ruskin, "Great nations write their autobiographies in three manuscripts—the book of their deeds, the book of their words and the book of their Art. Not one of these books can be understood unless we read the two others; but of the three, the only quite trustworthy one is the last." Art is the true story teller. It cannot be insincere. Its heart is open to every beholder. Said Carlyle, "All real Art is the disimprisoned soul of fact."

Among numerous instances in the medieval period of Art's refusal to be the slave of ecclesiasticism, Raphael was asked to paint an allegorical picture of theology for the Vatican, and among its figures he painted Savonarola representing religion. Distasteful as it was to the Vatican court, it stood as a rebuke to the immoralities of that age and stands as a rebuke to the irreligion of this age. In his "Last Judgment"

Michelangelo painted Biogio, the papal representative, as one of the judges in Hades, because he had criticized the picture while it was being painted, as Leonardo da Vinci, it has been said, painted the likeness of the prior of the convent for Judas in his "Last Supper." There is nowhere a more wonderful and significant story told of the adoration of the mother of Jesus than in Art. The first pictures of her appeared in the fifth century in the period of the Church's simpler faith, representing her in half-length pictures as a peasant mother with the Child in her arms. As the Church departed further and further from the Scriptures, Mary was lifted higher and higher until she was enthroned in the heavens. In his great picture of "The Last Judgment," Orcagna, of the fourteenth century, placed her at the top of the picture by the side of Christ, wearing her regal crown in the seat of judgment, with the apostles beneath her, as did other artists. Sometimes more reverence was given to Mary than to Christ. Some of the best paintings of her, by Murillo especially, and others, omitted the Child entirely, although the worship accorded her was not like that to Him, in that her power was dependent upon the relationship of motherhood which she bore to Him. But on the rise of the Reformation, the entire field of Christian Art was changed. The open Bible gave the simplicity of the earthly life of Jesus and pastoral madonnas became numerous with Mary and the Child and Joseph on the earth as told in the Scriptures.

The most charming pictures are those that have to do with Scriptural themes and especially those that

have to do with Christ. "Imagination will find its holiest work in the lighting up of the Gospels," said Ruskin, and there the artists have done their best, laying a wealth of genius upon the altar of adoring love. The history of Christian Art may be divided into three general periods:

The first period deals with symbols. In the first and second centuries, which was the period of simplicity in worship and fidelity to the person of Christ, He was represented in symbols through Jewish influence of the Old Testament, such as Abraham offering up Isaac, symbolizing the sacrifice of Christ; Moses striking the rock, symbolizing Christ giving the water of life; Jonah being cast into the sea and the fish vomiting him up, symbolizing the resurrection of Christ, and Daniel in the den of lions, symbolizing the innocence of Christ. Those Christians who had come from Paganism sometimes used a peacock, symbolizing immortality, or Orpheus taming wild animals with a lyre, symbolizing Christ in the fulfilment of Isaiah's prophecy, when it was said, "*The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*" One of the most widely used symbols was a fish, sometimes a carp, symbolizing Christ's giving Himself as food for the soul: or a dolphin, which was regarded as the most friendly of fish, symbolizing protection, which was both a Pagan and a Jewish emblem. This symbol, however, did not always refer to Christ; sometimes it was used in reference to the Church and at other times to baptism. A ship symbolized the

Church on its voyage of life, a palm branch victory, an anchor hope and a dove innocence, but the dove rarely ever referred to Christ, usually to the believer and sometimes to the Holy Spirit.

The Cross became a symbol of use in the fourth century, particularly after the traditional vision of Constantine in 312, as did also the monogram of Christ, which was the twenty-second letter in the Greek alphabet—X, but the most suggestive symbols were those of the New Testament, such as the lamb, the vine, miracles of healing, the resurrection of Lazarus and the dearest of all, the Good Shepherd, the thought gotten from His own words and design, modeled somewhat after Apollo feeding his flock. All these symbols were in the Catacombs, reflecting the simplicity of that age, which suffered persecution, and implicitly believed in Him who had promised to come again. Dean Stanley said, "It is astonishing how many of these decorations are taken from heathen sources and copied from heathen paintings. There is Orpheus playing on his harp to the beasts; there is Bacchus as the god of the vintage; there is Psyche, the butterfly of the soul; there is Alpheus as the god of the river. The classical and the Christian, the Hebrew and Hellenic, elements had not yet parted. The strict demarcation, which the books of the period would imply between the Christian Church and the heathen world, had not yet been formed, or was constantly effaced. The Catacombs have more affinity with the chapel of Alexander Severus, which contained Orpheus side by side with Abraham and Christ, than they have with the writings of Tertullian, who spoke

of heathen poets only to exult in their future torments, or of Augustine, who regarded this very figure of Orpheus only as a mischievous teacher of the disparaged, not as a type of the union of the two forms of heathen and Christian civilization." Most of the early Christians looked with an unfriendly eye upon Art. For centuries Christians shrank from any direct representation of the human Christ. When artists began painting His pictures it was done with extreme reserve and reverence—not only because of the holiness of the theme, but for fear that they were violating the second commandment: *"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above; . . . thou shalt not bow down thyself unto them, nor serve them."* The dread of idolatry, which surrounded the early Christians, drove them to extreme caution, in spite of which a semi-idolatry did later creep into the adoration of sacred pictures and images, to the loss of spirituality in the Church.

The second period deals with the apostasy of Art. Out of the theological errors of the third and fourth centuries, two distinct lines verged towards apostasy, which found their culmination in Art. One was adoration for Mary until worship to her almost held precedence over worship to Christ. Pictures of the Madonna were in nearly every church and thousands, unlike the Magi, paid their homage to the mother rather than to the Child. This necessarily weakened the hold of Christ on the believer and therefore weakened practicing the principles of Christ.

But the worship of the Madonna having been estab-

lished by the Council of Ephesus in 431, when Nestorius was condemned for denying that Mary should be called "mother of God," the Council of Nicæa in 325 having decided that Christ was the same with the Father and therefore very God, the way was paved for the doctrine of the Immaculate Conception proclaimed by Duns Scotus in the fourteenth century and announced on December 8, 1854, by Pope Pius IX, on the advice of six hundred bishops, only four dissenting, as the doctrine of the Roman Catholic Church, although opposed along the way by such men as Bernard, of Clairvaux, Anslem, Aquinas and others of equal fame and piety. So, after fifteen hundred years of contest, the adoration of Mary became a permanent part of the faith in the largest division of Christendom.

The other line of divergence was emphasizing the agonies of Christ, which received a comparatively small space in the New Testament. In 566 Babbula, of Mesopotamia, painted the first picture of the crucifixion and in the same century the crucifixion became a part of worship. The popularity of this theme for Art increased until every religious artist had produced on canvas his conception of the agonies of Christ and the crucifix was in every household. A remnant of this idea is the stations of the cross, which appeared in 1477, when Martin Kötzel, of Nuremberg, visited Jerusalem and invited Adam Kraft, a friend of Dürer, to paint seven scenes, beginning with His starting out of the city bearing the cross and ending in the crucifixion. All this appealed to a superstitious age and, with such scenes of agony presented as

the heart of religion, revenge against heretics was easily nursed in the bosom of believers until Christianity drifted almost entirely from its original base. Pictures of the bleeding Christ and the crucifixion helped to produce the Crusades and the bloody Inquisition was its climax. Of this condition Ruskin said, "In its higher branches, this realistic Art touches the most sincere religious minds; but in its lowest, it not only addresses itself to the most vulgar desire for religious excitement, but to the mere thirst for sensation, for horror, which characterizes the uneducated order of partially civilized countries—and it has occupied the sensibility of Christian women invariably in lamenting the sufferings of Christ, instead of preventing those of the people—for the Art nearly always dwells on the physical wounds or exhaustion chiefly, and degrades, far more than it animates, the conception of pain."

The third period deals with the return of Art as a rightful interpreter. From the time of the sixteenth century Reformation with its open Bible, artists began to paint pictures with greater simplicity, more true to the Scriptures and ancient conditions, other scenes receiving prominent recognition and His sufferings reduced to their Scriptural place, as in the works of Hunt, Tissot and Hofmann. However, while Thomas à Kempis, in Germany, was writing his "Imitation of Christ," Fra Angelico was preaching to the multitudes in Italy by putting his faith and devotion on canvas. His excellence in painting angels appears to have been because they were his constant companions, for the atmosphere of his studio appears to

have been a breath of heaven. Farrar called him "the painter of the pure in heart" and he himself said, "He who occupies himself with the things of Christ must ever dwell with Christ." Bartolommeo was the personal friend of Savonarola. After his burning the artist abandoned Art until aroused to the task in later years by the enthusiasm of Raphael, between whom there arose a friendship like that between David and Jonathan. Botticelli, who witnessed the burning of Savonarola, was another such soul, as were Giotto, Duccio, Ghiberti, Bellini, Luini, Lotto, Credi and others. The religious artists have always composed a small group. They were working in their own fashion for the freedom of religion, as Savonarola, Huss and Luther were working in their fashion to the same end.

Scene after scene from the masters adorned the churches, monasteries, convents, cathedrals and art galleries. Cimabue, Giotto and Duccio, the evangelists of Art, broke from the formal Byzantine trammels for more natural methods, which led to modern painting. Those who could not read the biography of Jesus from the hands of Matthew, Mark, Luke and John, could read the story of His earthly life in pictures from the hands of these and Fra Angelico, Bartolommeo, Botticelli, Dürer, Perugino, Raphael, Correggio, Leonardo da Vinci, Michelangelo, Luini and Titian of the early period, and Rubens, Van Dyck, Rembrandt, Overbeck, Scheffer, Doré, Bida, Hofmann and Hunt of the later period, and Tissot, of yesterday, besides a great host of others through all these periods, seeking to bring us nearer the In-

finite, delivering "the burning message of prophecy with the stammering lips of infancy."

The first picture of Christ appeared in the fifth century under the work of the Byzantine artists, being strong but formal. All pictures of that period were free from nimbuses. The Italian school followed and after many centuries brought these ideals to perfection. Sacred pictures, however, had been used in the churches as far back as the fourth century to strengthen the faith of believers amid persecution. Two centuries later the Council of Constantinople in 691 ordered symbols to be displaced by pictures of Christ. In 754 this order was revoked because of the tendency to worship the pictures and so painters had their hands burned with red hot irons, especially Lazarus, the monk, because he painted a picture for adoration; but in the same century there came a revival of painting sacred pictures. Not until the Renaissance, however, were there any pictures of Christ bearing the touch of the highest Art. Ornamentation has always indicated degeneration. This was so in architecture, as is seen in the simplicity of the Doric column, which was produced during the age when Grecian morals were highest. It was succeeded by the somewhat elaborate Ionic column and that by the most elaborate Corinthian column, when Grecian degeneration was at its lowest. This principle was so in painting—the simplicity of the Byzantine artists, the ornamentation of the medieval period and simplicity and freedom following the Reformation.

Artists brought the wealth of their imagination in painting the annunciation, Murillo painting it nine times. Of Fra Angelico's in San Marco, Taine re-

marked, "Such immaculate modesty, such virginal candour! By her side Raphael's 'Virgins' are merely vigorous peasant girls." Perhaps the most popular picture of the nativity is by Correggio entitled "The Night," which shows Mary holding the Child on a bed of straw and from Him a heavenly glow lights up the face and bosom of the mother, while in the rear is Joseph with the donkey, and angels canopy the holy family. Bellini's "Madonna of the Pomegranate," symbolizing good works, has been greatly admired, as have also the three paintings by Raphael—"The Beautiful Gardener," where the Child is looking up at His mother; "The Madonna in the Meadow," where the Child is interested in the cross which John has given him; and "The Madonna of the Goldfinch," where the Child is stroking the goldfinch, having its wings red, symbolizing the wounded side of Jesus, and then Raphael's great Sistine Madonna. Correggio painted a madonna with her arms around the Child and His arms playfully around her neck. This is sweetness. With the exception of having too elegantly dressed the Madonna, Titian's must be considered among the best. The Child is lying on her lap with one hand lifted and she is looking down upon Him with her hand upon her breast. This is motherhood. Although Bodenhausen put the Madonna on the clouds, and to that extent departs from the more natural position, yet this picture's popularity will rarely be excelled. The young mother with flowing hair holds the Child to her bosom. This is love. But there is no end to the

madonnas, for all the great artists have left us their ideals.

I can only refer to a few of the great paintings in the life of Jesus. La Rolle's "Arrival of the Shepherds," with Mary sitting in the distance on a bed of straw holding the Child in her lap, rests largely upon his artful interpretation of nature in evening effects. Rembrandt's "Night Watch" alone would have made him the chief of the Dutch painters, while his "Presentation in the Temple" strengthens him in that position. Botticelli put much of Dante's "Divine Comedy" on canvas and his "Adoration of the Three Kings" is perhaps his greatest achievement in Art. In Herod's attempt to kill Jesus perhaps a dozen or more infants in Bethlehem were murdered. Holman Hunt, who has been the most noted of English artists for originality of conception, made this the subject of his genius in the picture entitled "The Triumph of the Innocents," representing the glorified spirits of the murdered children surrounding the holy family on their way to Egypt with Jesus holding a handful of wheat to the spirits, symbolizing the bread of life. Ruskin called this "the greatest of religious pictures." Menson's "Repose in Egypt," representing Mary and the Child resting in the bosom of the Sphinx while Joseph is lying asleep on the sand, is very popular. Millais, who for years was the leading portrait painter of London, produced a work of great merit called "The Carpenter Shop," where Joseph is at work and Jesus is being kissed by Mary because He has hurt His hand with a nail, referring to Zechariah's prophecy—"*What are these wounds between Thine*

hands?'' John is bringing a basin of water and in the distance is seen a flock of sheep as though they are seeking their shepherd. Guido Reni's ''Christ and John,'' is one of the most charming works in devotional Art. Hunt's ''Shadow of Death,'' where Jesus at the carpenter's bench towards the close of the day stands up and throws a shadow of the Cross behind Him, is a great picture, although Forsyth regarded Hunt's picture entitled ''The Scapegoat'' as presenting in concrete spirituality ''the greatest Christ that Protestant Art has attained to.''

The temptation has furnished themes for all the artists, as have those themes fulfilling the purpose of His ministry in teaching the multitudes and healing the sick. Here we have Scheffer's ''Christus Consolator,'' Hofmann's ''Behold I Stand at the Door'' and ''Come Unto Me,'' Hunt's ''Light of the World,'' Zimmermann's ''Christ and the Fisherman,'' Titian's ''Tribute Money'' and a thousand others in which Doré, Tissot and others wrought their best. Art reached its highest in the transfiguration. Titian, at eighty-nine years, achieved great honor in his conception, and Raphael not only did with this subject the best work of his short life of thirty-seven years, but made it one of the greatest achievements in Art, the task, however, was too great for his Divine genius and he died without finishing it. It was the last scene of his mortal vision and it hung over his bier when his hand of Art laid cold in death, while all Rome wept as one weeps for his kin. Giulio Romano finished it.

A thousand pictures cluster around the cross.

Leonardo da Vinci's "Last Supper" will live as long as pictures last, although the head of the convent came near dismissing him because he spent so many hours in meditation before beginning the day's task. Munkacsy is the artist of the trial. In his "Christ Before Pilate" the majesty of Christ, the irreverence of the multitude and the agitation of Pilate are combined with great skill. Tintoretto's conception of the crucifixion, which made a picture forty-five feet long, has been the admiration of the world, as has Rubens' two pictures—"The Elevation of the Cross" and "The Descent from the Cross." A thousand years before His death, it was predicted that Christ would arise from the dead. The apostles hurried to the tomb and artists have anxiously stood about the scene from the time of Ghiberti's panels on the gates of the baptistery at Florence down to Burne-Jones' beautiful window in the Hofton Church. Hofmann has pictured "The Walk to Emmaus" and Bellini "The Supper at Emmaus." For years there was a reserve in painting the ascension, but Correggio, Tintoretto and Raphael of the early period and La Farge, of later years have left us their visions of the ascending Christ.

With hurried steps I have hastened down the corridors of sacred pictures. I have omitted hundreds of the finest pictures and likewise the names of some of the best artists. Tissot found his two hundred and sixty subjects for his brush among the pen pictures of the Gospels, and the life of Christ became to him one grand picture gallery, with himself supplicating at the feet of our Lord for pardon and peace, making a picture in sacredness far beyond the color and can-

vas of painting. Art has a mission. Tennyson once said, "They talk of Art for Art's sake. There is something higher than Art for Art's sake—Art for man's sake." And further he wrote,

"Art for Art's sake! Hail, truest Lord of Hell!
Hail, Genius! Master of the moral will!
The filthiest of all paintings painted well
Is mightier than the purest painted ill!
Yes, mightier than the purest painted well,
So prone are we toward the broad way to Hell!"

Real Art must forget itself and it must be spiritual enough to deal with the heart and soul, rather than mere bodily outlines. There must be abandonment in all Art until all the graces and experiences of the human soul become as real as the things we see, for Art worships in the realm of the unseen, as said Farrar, "The artist opens our eyes to read, writ large over the universe, 'God's autograph of love.' He throws a sunlight upon the things we see and interprets both nature and human life. He takes us out of the gloom and sets us at the open window, in order that we may look out upon the uncovered world." "I never saw such colors in nature as you represent," said some one to Turner. "No," answered the great painter, "but don't you wish you could?"

"The Art which we profess," said Sir Joshua Reynolds, "has beauty for its object: this it is our business to discover and to express. But the beauty of which we are in quest is general and intellectual; it is an idea that subsists only in the mind: the sight never beheld it, nor has the hand expressed it; it is an idea residing in the breast of the artist, which he is al-

ways laboring to impart, and which he dies at last without imparting, but which he is yet so far able to communicate as to raise the thoughts and extend the views of the spectator; and which, by a succession of Art, may be so far diffused that its effects may extend themselves imperceptibly into public benefits, and be among the means of bestowing on whole nations refinement of taste, which, if it does not lead directly to purity of manners, obviates at least their greatest depravation, by disentangling the mind from appetite, and conducting the thoughts through successive stages of excellence, till that contemplation of universal rectitude and harmony, which began by taste, may, as it is exalted and refined, conclude in virtue."

The greatest message of Art is in prophecy, although Goethe said, "Art is a comrade and not a guide." It is true that it does not deal so directly with the soul's problem as the Hebrew prophets and Christian apostles, neither does it have to do with the conscience, where religion necessarily centers; but in its indirect message, and that it holds some kind of message must be recognized by every lover of Art, it symbolizes the soul's aspirations and achievements. Phidias wrought with chisel and gave to the Greeks their highest conception of God in his Olympian Zeus, as Isaiah wrought with literary and poetic Art, taking the Hebrews to the untrodden heights of revelation in his presentation of the Fatherhood of Jehovah in His redemption of the world. Had Isaiah lived in picturesque Greece and Phidias amid the unartistic scenes of Palestine, the former might have left his message in marble and the latter have left his in let-

ters; both were prophets. Of Phidias, Ernst Curtius said, "This artist deserves the high name of theologian. For his works were at once revelations of the Divine and the reflections of the soul of his race." The same might be said of Fra Angelico, Raphael, Leonardo da Vinci and the entire group of religious painters. They were as truly clergymen as Anselm or Aquinas or Luther or Calvin. Their pictures are the shadow of Divine perfection. The artist sought freedom, rest and harmony and these are the great principles that must enter into the solution of the problems of life. The soul must be free to act. Like pictures, great principles lie within our bosoms. Art must have rest. So must the soul. Ruskin said, "Colour is the spiritual power of Art." It may be as truly said that rest gives spiritual color to the soul —the withdrawing for meditation. Out of the harmony of Art I read the possibilities of order coming out of this world of chaos. In Art, harmony has to do with the order and completeness of things to each other. It is no less so in life. There is a conscious pain in disorder. The heart of the human race aches in its loss of brotherly unity. The greatest task is to attain to that unity—not beyond the grave, but here on this side of the tomb. To that end the artist has painted his sacred pictures, attempting to clothe beauty and truth with a spirituality that has borrowed its charm from the unseen.

"When earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,

We shall rest, and faith we shall need it—lie down for an
æon or two,
Till the Master of all good workmen shall set us to work
anew;

"And those that were good shall be happy: they shall sit in
a golden chair;
They shall splash at a ten-league canvas with brushes of
comet's hair;
They shall find real saints to draw from—Magdalene, Peter
and Paul;
They shall work for an age at a sitting and never be tired
at all;

"And only the Master shall praise us, and only the Master
shall blame;
And no one shall work for money, and no one shall work
for fame;
But each for the joy of the working, and each, in his sep-
arate star,
Shall paint the Thing as he sees it for the God of Things
as they are."

Differences Not Disagreements

Because my brother and I differ in opinions, temperament, environment and nationality is no reason that we should disagree. With all our differences, and they are as many as there are individuals, conflict with one another is an abnormal condition. The elms and the oaks do not disturb the forests by their differences any more than the gardens are disturbed by the differences between the roses and the dahlias and my brother and I are beginning to learn from the forests and the gardens that there may be differences among ourselves without disagreements. This is the message of Jesus. The practice of love, honesty, justice, liberal-mindedness and toleration sets smooth edges against the rough of the opposites and these smooth edges will wear away the roughness as drops of water wear away the stone.—From *My Brother And I.*

XV

An Evening With the Jews

For many years I have been interested in the Jews, both in studying their story in the light of prophecy and in speaking in defense of them. On the occasion of the meeting of a Jewish society of university men at the residence of a well-known and fashionable Jew on Eutaw Place, I was invited by the hostess to be their guest, which included making an address of thirty minutes and afterwards dining with them. It was the first time that a Christian had been invited to be the guest of this society and I was asked to speak relative to the Jews and their future as indicated by Scriptural prophecy. I could not have had a more congenial theme, nor a more courteous audience.

After the address they began asking questions and there are many hard questions to answer when it comes to the Christian's treatment of the Jew. It is the saddest record in all history. They have been hated and abused by all nations whither they have gone, especially by Christians. Out of prejudice and ignorance many have thought in manifesting their dislike for the Jew they have been doing God's service. The year 1492, so illustrious in the annals of American history, was one of the darkest, if not the darkest in Jewish history, when at the instance of Torquemada they were driven out of Spain. Vast

numbers took their lives and others were hunted like wild animals throughout the so-called Christian nations of Europe, while many of the wealthy class found an asylum in Mohammedan Turkey. The sultan of Bajazet said, "They call Ferdinand the wise, but by expelling the Jews he has made Turkey rich and Spain poor." The remnant of this hostility still lingers in some quarters among all nations, for which the Christian has to acknowledge the sin and bow his head in shame, for Christ never taught His followers to discriminate against any nation, certainly not against the nation from which Christ Himself came. God is no respecter of persons or nations, but *"he that feareth Him, and worketh righteousness, is acceptable to Him."*

It was asked: "Do you think this history is a fulfilment of prophecy?"

"Well, let us see. There is no prophecy regarding Christians persecuting the Jews, and persecution of any individual or nation on the part of Christians is a denial of Christ. But the prophecies in Leviticus 26:14-39 and in Deuteronomy 28:58-68, besides other instances, affirm that if the Jews did not observe the law and fear Jehovah they would be scattered among all nations and among these nations they would find no ease nor assurance of life. But this did not justify any nation in the past nor does it justify any nation now persecuting the Jews, any more than Elisha predicting that Hazael would become king over Syria was justification for Hazael's taking the life of King Ben-hadad, as recorded in the eighth chapter of Second Kings.

"I am often reminded of the answer which the chaplain of Frederick William, of Prussia, made when his sovereign asked him to furnish in a single sentence a proof of Christianity and the chaplain replied, 'The Jews, your Majesty.' The fact is, the Jews are God's chosen people in more instances than commonly understood by that term. They are witnesses to the truth of revelation in both their faithfulness and unfaithfulness and that witness runs through both the Old and the New Testament. They have been set apart for this service as no other nation, painful as it has been in some instances and glorious as it has been in others. While it is said in Jeremiah 24:9 and 29:18 that if the Jews obeyed not the voice of Jehovah they would become abhorred among all people, *'a proverb, a taunt,' 'a hissing, and a reproach, among all the nations whither I have driven them;'* it is likewise said in I Chronicles 16:21: *'He suffered no man to do them wrong; yea, He reproved kings for their sakes.'*

"This is also repeated in Psalm 105:14, and you will recall that all the ancient oppressors of the Jews have had to pay severely for it. Pharaoh and his army were overthrown in the Red Sea; the Assyrian army was slain by the angel of Jehovah and on Sennacherib's return to Nineveh his own sons took his life; Nebuchadnezzar was driven to eat grass like oxen; Belshazzar was smitten on his throne; Antiochus Epiphanes came to a miserable end and Titus was poisoned at the hands of his own brother.

"The nations that have oppressed the Jews have likewise had to suffer. Spain dropped from her lofty

place among the nations to a place of smallest consideration and where are Egypt, Assyria, Babylon, Persia, Greece, Syria and Rome? Frederick the Great, of Prussia, was a disciple of Voltaire and not a student of prophecy, but he said: 'To oppress the Jews has never brought prosperity to any government.' Russia and every other nation that has persecuted the Jews will have to answer, for it is said in Jeremiah 30:11, *'I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee.'* Although the Jews have had no political existence since the year 70, when Jerusalem was destroyed by the Romans under Titus, yet they are as distinct to-day as in the days of David or Nehemiah, for which there can be no other explanation than their relation to prophecy. While it is said in Isaiah 48:10: *'I have chosen thee in the furnace of affliction,'* and Jewish history is certainly a witness to this, it must not be forgotten that it is also said in Psalm 147:20: *'He hath not dealt so with any nation.'* In spite of all this suffering, prophecy indicates that the great day of Jewish history lies in the distant future, when they will attain an excellency superior to anything in their past.''

It was asked: ''Do you think that in order to attain this excellency the Jews will have to return to Palestine?''

''Yes, that is so according to Scriptural prophecy. It is affirmed that they will the second time be gathered into Palestine and that they shall be plucked up no more from their land. Let me read you from Isaiah 11:11:

" 'And it shall come to pass in that day that the Lord will set His hand again the second time to recover the remnant of His people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.'

"Also Isaiah 43:6:

" 'I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth.'

"Also Amos 9:15:

" 'I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.' "

It was further asked: "Even if they return there, what is it that will give them this excellency you have referred to?"

"It will be their acceptance of Jesus as their Messiah when He comes the second time. Let me read you again from the Old Testament. In Zechariah 12:10, 11 it is said:

" 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto Me whom they have pierced; and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem.'

"The New Testament also deals very clearly with this subject and I will now read from that. In Paul's epistle to the Romans he devotes three chapters to

the Jews, dealing with their service to Jehovah, their rejection by Jehovah, their partial apostasy and their final salvation. These are chapters nine, ten and eleven. He begins the ninth chapter by saying:

" 'I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.'

"This is also an example set before us as to the Christian's appreciation of the Jews as a nation. Paul then proceeds to contrast faith with obedience to the law, showing the superiority of the former over the latter, closing the ninth chapter with these words:

" 'What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works.'

"In the beginning of the tenth chapter Paul says:

" 'Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to everyone that believeth.'

"Then he follows this by showing that the Jews are responsible for their own rejection, breaking forth in Isaiah's lamentation as quoted from the sixty-fifth chapter of that prophecy. It marks the close of this tenth chapter of Romans. I will read the quotation:

"'*I was found of them that sought Me not;*
I became manifest unto them that asked not of Me.
But as to Israel He saith, All the day long did I spread out My hands unto a disobedient and gainsaying people.'

"Now I want to read selections from the eleventh chapter of Romans, which is the climax both in the argument and in the revelation. It opens with these words:

"'*I say then, Did God cast off His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off His people which He foreknew.*'

"Then Paul affirms that as there was a remnant among the Jews in the days of Elijah who were faithful to Jehovah, so there is a remnant now. I will read the fifth verse. He says:

"'*Even so then at this present time also there is a remnant according to the election of grace.*'

"That is to say, there is a remnant of Jews, including many thousands at that time who had accepted Jesus as the Messiah, and there always has been a remnant of Jews in the Christian fold down to this present day. I am told that at this time there are a large number of Jewish ministers alone in Christian

pulpits. Beginning with the eleventh verse I will read again:

"'*I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy.*'

"This is one of the most remarkable utterances upon the plan of the world's salvation to be found in the Scriptures, for it affirms nothing less than that the Jewish rejection of Jesus as the Messiah opened the way for the Gentiles' acceptance of Him. Then follows the next verse in which he says:

"'*Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?*'

"That is to say, if their rejection opened the Gospel to the whole world, what unspeakable glory it will be when they themselves accept Jesus as their Messiah? Then the fifteenth verse:

"'*If the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?*'

"I will read on further:

"'*And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.*'

"Now 'the firstfruit' referred to here is the apostles and the first members of the early Church, all of whom for the first few years were Jews, and 'the lump' refers to the entire Jewish nation. Likewise 'the root' in this verse refers to Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Isaiah and all that mighty host of the faithful, and 'the branches'

refers to the Jews scattered throughout all the world to-day.

"Then he proceeds in a figure to show how the Jews will come back into their glorious heritage. As I read I wish you to observe that when he speaks of the 'branches' being broken off and the term 'natural branches,' he refers to the Jews, and when he speaks of the 'wild olive,' he refers to the Gentiles. I will begin reading at the seventeenth verse:

" *'But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches; but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith.'*

"Then he exhorts the Gentiles to holiness in being humble and faithful, using the Jewish partial apostasy and final acceptance upon which to make his argument, noticing, please, that the terms 'natural branches,' 'a good olive tree' and 'their own olive tree' refer to the Jews. I will continue reading, beginning in the latter part of the twentieth verse:

" *'Be not high-minded, but fear; for if God spared not the natural branches, neither will He spare thee. Behold then the goodness and severity of God; toward them that fell, severity; but toward thee, God's goodness, if thou continue in His goodness; otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast*

grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?'

"Conscious of the mystery he is unfolding, and affirming that Jewish unbelief relative to Jesus as the Messiah will continue until the Gentiles shall show indications of general unfaithfulness, Paul breaks forth with the statement that when the Deliverer comes *'He shall turn away ungodliness from Jacob.'* The Deliverer spoken of is Jesus and the time is at His second advent. Let me read you, beginning with the twenty-fifth verse:

" 'I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
And this is My covenant unto them,
When I shall take away their sins.'

"Then passing over a few verses, Paul closes this wonderful revelation with an outburst of adoration to God. This begins with the thirty-third verse. I will read it:

" 'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen.'

"Now I will go back to the Old Testament, coming to that period which the prophecy emphasizes when the Jew shall no longer be a taunt and a hissing. I will read from Isaiah 60:15, 16:

"'*Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob.*'

"Let me read from Zechariah 8:23:

"'*In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.*'

"Then the Jews will become the head of the nation. This is the promise as far back as in the days of Moses, when it was said in Deuteronomy 28:13, '*Jehovah will make thee the head, and not the tail.*' In Jeremiah 31:33 it is said:

"'*This is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.*'

"The whole of the sixtieth chapter of Isaiah is a magnificent description of the rebuilt and beautified Jerusalem, when it shall be the capital of the whole earth called '*The city of Jehovah, The Zion of the Holy One of Israel.*' Then: '*The earth shall be full of the knowledge of Jehovah, as the waters cover the sea,*' and then, '*The kingdom of the world is become the*

kingdom of our Lord, and of His Christ: and He shall reign for ever and ever.' Such is the revelation according to the Scriptural prophecy of God's dealing with the Jews, and now under the Zionist movement more than 100,000 Jews have returned to Palestine."

It was asked: "Do you not think it was the masterful effort of Paul that established Christianity, rather than the idea of Jesus that it should be a distinct religion?"

"I think it will be acknowledged without question that Paul was the greatest exponent of Christianity in the apostolic times and impressed his personality upon the early Church, but Jesus by His life, death and resurrection gave a foundation to Christianity that has made its appeal so irresistible. Paul always pointed to Jesus, who was the corner-stone in the new structure, but the Jewish prophets were a part of this foundation, so that Christianity is not so much a distinct religion, but rather a spiritual development from the types and shadows of the Jewish religion. Jesus Himself said that He did not come to destroy the law but to fulfil it."

It was asked: "Is not the second coming of Jesus preëminently a Pauline doctrine?"

"No; I do not know that Paul mentions this any more than any other of the New Testament writers, perhaps not so much as the others, although he mentions it in nearly all of his epistles. Jesus mentions it quite frequently, as recorded by Matthew, Mark, Luke and John. The book of Acts opens with this statement, which is connected with the ascension of Jesus from the mount of Olives. I will read from Acts 1:11:

" 'Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.'

"It is also mentioned in the letter to the Hebrews. I refer especially to Hebrews 9:28:

" 'So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation.'

"It is mentioned several times in the short epistle of James and several times in both the epistles of Peter and especially emphasized in the first epistle of John. In 1 John 3:2, 3, it is said:

" 'Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like him; for we shall see Him even as He is. And every one that hath this hope set on him purifieth himself, even as He is pure.'

"It is mentioned several times in the short epistle of Jude and the book of Revelation is full of it. So that if Paul had made no reference to it at all it would still be what he terms in his epistle to Titus, *'the blessed hope,'* and at the same time it would have been strange for him to have omitted it."

It was asked: "Is it not the belief of some present day Christians that Paul and the early Church misunderstood this doctrine, believing that the return of Jesus was very near, that is to say, in their lifetime?"

"Instead of Paul's believing that Jesus would return in his lifetime, that is just what he said would

not be. Some of the early Christians believed it and especially those in Thessalonica. Their misunderstanding was the occasion of Paul's second epistle to the Thessalonians and he makes it very clear, showing that he did not misunderstand it, but they did. Let me read it to you. 2 Thessalonians 2:1-5:

" 'Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things?'

"He could not have made his own position any plainer, and when he came to write his last letter just before his death, his reference to the second coming of Jesus throws a radiance of joy over his entire letter and it has become one of the most familiar passages of Scripture to Christians. It is found in 2 Timothy 4:7, 8. I will read it:

" 'I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing.'

"And so far as some present day Christians not believing in the promise of the return of Jesus, that is

true. They regard these promises of the return as due to the Messianic hope of the times and not to any Divine knowledge on the subject on the part of either Jesus or His apostles. But this is nothing against it, for there are some of the greatest names in the past as well as now that hold to this promise. When the Jewish mob in Jerusalem was about to stone Stephen to death he asked, *'Which of the prophets did not your fathers persecute?'* History repeats itself. So in regard to the promise of our Lord's return I might ask, Which of the teachings of Jesus or the doctrines of Christianity have not some one group or other of Christians sought to explain away? There is not one, from the Jewish prophecies regarding the Messiah in the Old Testament to the teachings, commands and facts in the life of Jesus recorded in the New Testament, but that some Christians have sought to explain away and frequently have met with success to the satisfaction of many other Christians. But there still remains a great host of Christians who cannot be led to believe that one of the most frequently mentioned promises in the Scriptures is based upon a misunderstanding. I think it was Lord Bacon who said that the saddest words that ever came from the lips of Jesus were, *'When the Son of Man cometh, shall He find faith on the earth?'* "

A score of questions followed these. Dinner had been set for nine o'clock. It was now past midnight. We sat around the table until I remembered it was Sunday and I must hurry away across town to get some sleep in order to be refreshed for my morning sermon.

Guardianship

We are guardians of each other. Differences in dispositions, religion, politics and races have no right to destroy that guardianship. It is so written upon the human heart and the Scriptures declare that the one way to live is *"not looking each of you to his own things, but each of you also to the things of others."* There is no escape. Right is the only standard of life. Out of the scandal of its neglect, out of God's call from our own hearts, out of the Scriptures there is but one voice, and that is the charge of fidelity to the trust, for my brother must stand guard for my defense and I must stand guard for him. Every man must be a fortress for his fellow man, else life is below the plane of manhood.—From *My Brother And I.*

XVI

The Negro's Cause

Baltimore has the largest negro population of any city in the world, excepting Washington and New Orleans, there being about 100,000 negroes here. While thousands of them crowd in the alleys, other thousands live on the wide streets and are said to have more comfortable homes here than in any city in the world. I have always been glad that a race for which I have such friendly feeling has prospered most in the city where I have lived for twenty-five years. Not that I have done anything worth while in bringing about any of this, although the Temple has a branch church among them, but it has been a satisfaction to me to see this problem at close range. I have heired my friendly feeling for the negro from my forbears, as have many other descendants of slaveholders. This was intensified by an incident that caused the death of my grandfather, Peter Ainslie, who was drowned in 1835.

On March 25, 1834, he married for his second wife, Miss Matilda Gregory, the daughter of William Gregory, of Elsing Green, King William County, Virginia, and the aunt of Judge Roger Gregory. Mr. Ainslie and his bride went from the Elsing Green mansion to a farm in the same county on the Mattaponi River, called "Kentucky." One of their slaves

had married on the other side of the river in King and Queen County. Mr. Ainslie sought to buy the slave woman from her owner, but was refused. A few months after the owner died and the estate was to be settled by the sale of the entire property, which would mean for the slaves to be taken to Richmond or New Orleans and there sold at auction. To make sure of securing the wife of his man slave, Mr. Ainslie offered an amount in excess of the usual price, which was accepted. Taking with him the negro slave on a cold February morning in 1835, they attempted to cross the narrow river in a small rowboat to the King and Queen Court House landing. The boat was caught in the drifting ice and capsized, drowning both Mr. Ainslie and the slave. Their bodies were found six weeks after, with the amount of money necessary for the purchase of the slave in Mr. Ainslie's pocket. Dr. B. H. Walker, a highly esteemed physician of King and Queen County, who was a boy in his teens at that time, wrote under date of December 5, 1906, as follows:

"It was a tragical scene when Mr. Ainslie was drowned. Persons on the shore witnessed it, but were powerless to help. He was regarded as the ablest of the seven preachers, who were excommunicated by the Dover decrees of the Baptist Church in 1832 because of his holding to the views of the Disciples. I recall the distress which his death caused among his friends and brethren and the feeling was that the cause of the Disciples had sustained an irreparable loss."

But the circumstances attending his death awak-

ened an interest throughout that section of Virginia relative to negro slavery, causing many to consider the right of freedom to the negro, as to any other race. The slave added to his owner's wealth and the owner gave to the slave his civilization, and, for a century, the right of freedom was throbbing in the American life. When John Randolph, of Roanoke, was asked who was the greatest orator that he had ever heard, he said: "The greatest orator that I ever heard was a woman. She was a slave. She was a mother and her rostrum was an auction block." He then told how this black woman with thrilling voice appealed to the sympathy and justice of the bystanders, concluding with an indignant denunciation of them and the traffic in which they were engaged. "There," said Randolph, "was eloquence and I have heard no man speak like that." The appeal of the slave was the mightiest voice for freedom and, as said Booker Washington, "It was the faithful servants of the Southern masters who were the first abolitionists."

In spite of the passage of laws in the Southern states forbidding owners to set their slaves free, every year increased the number of free negroes. Franklin, Jefferson, Madison, Jay and Hamilton regarded slavery as a great evil and inconsistent with the Declaration of Independence. George Washington set his slaves free, as did John Randolph, of Roanoke, Chief Justice Roger B. Taney, of Maryland, and many others, so that by 1860 there were 434,000 free negroes in the United States. Of that number, 262,000 were in the Southern States and all together owned at that time $25,000,000 worth of property. In Maryland

alone, in 1860, there were 87,000 slaves and 83,000 free negroes. The proportion in favor of free negroes was not so large in Virginia, but it was growing. Every year the free negro population was increasing by recruits from slaves, while the slave population was decreasing because of the owners setting their slaves free.

My father, Peter Ainslie, living at Dunnsville, Essex County, Virginia, was a small slaveholder, having twenty-odd slaves. He and my mother frequently talked about setting their slaves free. Alexander Campbell, the great leader among the Disciples and living then in Brooke County, Virginia, had set his slaves free, as others in Virginia were doing. The difficulty, however, in setting slaves free was in providing a living for them in their freedom. As slaves they were housed, fed, clothed and, when they were sick, the owner's physician attended them. To thrust them out on their own resources was a serious problem. My father did not have sufficient land to give them each a few acres of ground and what he did have was poor land. Even if he had, they could not have lived on that, while employment of free negroes in that community was very difficult. These conditions made him hesitate; but, when the Emancipation Proclamation came, in 1863, it was a relief to him and thousands of other slaveholders.

Then came the days of reconstruction in the South. My father's well-known sympathies for both the slaveholder and the slave caused him to be selected a member of the Court of Arbitration for Essex County in connection with a United States army officer. Un-

der date of May 3, 1907, Judge T. R. B. Wright, of Tappahannock, one of the ablest jurists in the history of Virginia, wrote:

"The first time I came in personal and official contact with the Rev. Peter Ainslie, of Dunnsville, was just after the War between the States. The slaves were all emancipated and the Union once more 'pinned together with the bayonet.' The laws were silent; the civil authorities disfranchised—*inter arma silent leges.* In each county a Federal officer was stationed to rule over a provisional government or reconstruction government. The former slaves had been fed for the balance of the year after Appomattox. The freedmen had many complaints and personal property rights had to be adjusted. Therefore under the auspices of the Freedmen's Bureau, a court of arbitration had to be appointed in every county to adjust these delicate matters.

"The court was composed of the Federal officer and one citizen. Lieutenant Wentworth, U. S. Army, and the Rev. Peter Ainslie, a citizen, constituted the court here. It was a high honor and a position of the greatest responsibility for the citizen member of the court. It was a critical period—the crisis acute and the times fraught with danger, chaos and confusion. This brave, fearless, clear-headed and just citizen stood as a breakwater against confiscation and bloodshed that were momentarily threatened. He was a tower of strength and a bulwark of the liberties of a defenseless people.

"My mother was the owner of slaves and a farm, and I believe that everything would have been confiscated had not Mr. Ainslie adjusted, as he did in all cases, the complaints of the freedmen and settled the rights of property. It was the highest honor and expression of public confidence to any man during my day and generation. He measured up to it as a splendid judge, and all of us say a benison on his name.

"He was a man of faith and what he believed he stood for like John Knox and this is what we should admire in every man. He was a hard student all his life and when he died there was no better equipped man and scholar in our state. It was said of Mr. Gladstone that there was no decadence, but expansion and strength in mind and character, every day that was added to his life. So it was with Mr. Ainslie. He was a strong, able, fluent writer. He could combat error fearlessly and was polemic if the occasion required it. As a preacher he was logical, forceful, strong and able."

After the war, many of the slaves still remained with their former owners. My mother's maid before the war, "Aunt Eve" as we called her, was the cook when I was growing up. She was the embodiment of honor, integrity, truthfulness and piety and knew how to administer a spanking to me as she did to her own children. All of her children went to the city and prospered, but she refused to follow them, remaining at the old home twenty-five years after the war and is buried there beneath the pines, where she had often walked in serfdom and freedom. I recall that when I was a lad around fifteen years, my father required me on the first Sunday in the month to drive her in the rockaway three miles down the road to her church. I do not remember to have objected to it then and I am not ashamed of it now. Because many among the negoes are indolent and impudent—and that class is far too large—it must not be forgotten that there are many among them that are industrious, honorable and courteous. A race that has produced such a poet as Dunbar, such an orator as Frederick Douglass, such a painter as Tanner, such a sculptor

as Warburg, such a musician as Blind Tom, such a musical composer as Samuel Coleridge-Taylor, such a teacher as Booker Washington and such an army of black mammies of ante-bellum days, has in it lots of good that the abuse of the thoughtless cannot destroy.

One Sunday afternoon two negro men drove up in a buggy to the yard gate of our home, tied their horse and started up the walk to the house. I was a small boy standing by my father in the front door. Neither of us recognized the men, for they appeared to be strangers. My father, however, had scarcely descended the steps to the ground to meet them, when both of them ran to him with all their might, taking him up in their arms, both hugging him at once and the faces of all three were wet with tears. They were two of his former slaves who had gone away to the city after the war and, hearing that my father had a serious illness, they made their journey of several hundred miles to see him once more. Many such scenes like these came into my boyhood life, making it impossible for me to think other than kindly of the negro. I never go back to the old church of my boyhood—Rappahannock Church, at Dunnsville, Virginia, for a series of meetings—but I ask for half of the gallery to be given to the colored people, to whom I address in particular a part of my message bearing on their problems, and it has always been approved by the community.

This is God's continent and not the Anglo-Saxon's. He made of one every nation of men to dwell on all the face of the earth. American slavery was the way of the African to freedom. In slavery he not only became a valuable economic asset to America, but he

was lifted out of his uncivilization by coming in touch with his civilized, and in many instances, cultured owner, which unconsciously, both to himself and owner, was preparing him for freedom. We cannot keep down the negro or any other race without staying down ourselves to keep them down. It is both an opportunity and an obligation that has come to no nation in the history of the world as to the American Republic. Unless it was a misguided judgment that brought the Pilgrims to Plymouth Rock and the Cavaliers to Jamestown, only then might it be said that it was a misfortune that brought that Dutch slave ship in 1619 to drop anchor in the Virginia waters. We are proud of Plymouth Rock and Jamestown; but to be true to our task, we must be no less proud of those ship loads of Africans, in all more than three millions, that came through serfdom to America, as well as those streams of many more millions that have come from across the Atlantic.

On one occasion the colored Y. M. C. A. in Baltimore arranged a series of six meetings for men in one of the large colored churches. Six white preachers were invited to deliver the addresses on successive Sunday afternoons. I was invited to deliver the last address in the series. A few weeks before the series was to begin the secretary, who was a bright mulatto from the North, learned that I was a Southerner. He forthwith called on me, thinking that perhaps I did not understand that it was an address to be delivered to colored people, and offered to relieve me of the engagement. But I insisted on holding to it. He looked disappointed and a few days after wrote me a courte-

ous letter, informing me that if I had changed my mind it would not embarrass the committee; but inasmuch as I had not I expressed to him my preference to keep the engagement.

The afternoon came. The church was crowded. I took my seat on the platform. An American negro audience is always a sad picture to me. The great number of mulattoes reveals the looseness of morals between the white and colored people. The greater shame is on the white men who are the fathers and grandfathers of these mulattoes and if any serious clash ever comes in this country between the white people and negroes, it will be through the instigation of the mulattoes, many of whom are too nearly white to be contented with the racial barrier. Perhaps a third or half of the audience was of pure negro blood and among them were some of my father's former slaves and others whom I had grown up with.

In introducing me, the secretary apologized for my being from the South and, as a hint as to how I should speak, he proceeded to tell them what I would say. After consuming ten minutes or more in doing this he took his seat. I arose and said, "I am not going to talk that way at all. I don't propose to talk about the problems of the human race. I am going to talk about the problems of the colored race. I know you better than your secretary knows you. I grew up in Virginia with some of you who are here and I am your friend." They responded warmly to the address, which surprised the Northern secretary greatly and perhaps gave me a little more gratification of my victory over him than whatever satisfaction I may have given the audience. As I was leav-

ing the church after the meeting was over, an aged colored man gave me a cordial grasp of the hand and offered me what he considered the highest compliment, and I so took it with a gracious bow of appreciation, when he said, "Don't you pay no 'tention to dat sec'-tary. You knows mo 'bout we-all den all dem strangers dat is been talkin' to us, 'cause you is one ov us, an' you preaches jest like Bre' Zachariah Austin at Macedonia Colored Baptist Church."

At the beginning of the nineteenth century England had in all her colonies 800,000 slaves, France had 250,000; Holland had 50,000; Denmark had 27,000; Brazil had 2,000,000 and the United States 900,000, while Africa was a continent of slaves and uncivilized nations. In the course of time all of these were set free. It was an inevitable evolution of racial independence. New York and other states passed laws permitting slaves to enlist in the Continental Army and at the end of the service to go free. The effect would doubtless have been even greater, if not the abolition of slavery at that time, had not Eli Whitney about the same time invented the cotton gin. Instantly the value of negro slaves increased and slavery took deep hold as a necessity in the economic life of the South. Then followed the régime of the overseers and that cruelty on great plantations that stirred the heart of the nation and made the abolition of slavery a necessity for the perpetuation of the Republic, but it came about in the wrong way. Once an educated and cultured negro from Jamaica called at my office. I was so impressed with him that I invited him to speak in my pulpit, which he did. In conversa-

CHRISTIANS AND INQUIRERS, WUHU, CHINA
Fourth Branch Church.

IMMIGRANT WORK AND WORKERS
Ninth Branch Church.

HOFFMAN STREET COLORED CHURCH
Tenth Branch Church.

tion with him covering a wide range of subjects, I asked him why it was that the white and colored people in Jamaica got along so well together, while in the United States we were having friction constantly. He replied: "That answer is very simple. You see, sir, we got our freedom without war, whereas in the United States the negroes got their freedom by war and then for a time they were put over the white people to whom they formerly belonged. Consequently you will necessarily have friction in the States for hundreds of years, if not always." It was a profound answer.

As I read the history preceding the Civil War, I am often impressed with the dearth of American statesmen in that period and the preponderance of politicians and agitators, both North and South, whose hot words were flung back and forth at each other like firebrands in tinder, until the whole country was in a flame of passion, which the great-hearted Lincoln could not quell. One section of the country was as much to be blamed as the other. The men in the North and the men in the South who precipitated the war were not the men who went into battle, but two great armies composed of the best blood in the North and the best blood in the South laid their comrades under the sod until they had covered 12,000 acres. Since then long lines of soldiers in blue and gray have gone on crutches with bandaged heads and empty sleeves to pay respect at the graves of their dead comrades who died in a cause that should have been settled without the passion of war, as England, France, Holland, Denmark, Brazil and every other

nation on the globe had done. I have been told on the best authorities that in less than ten years every slave in Virginia would have been set free and perhaps not more than twenty years when all the states would have yielded to the growing sentiment of emancipation, leaving the two races as friendly in the United States as they are in Jamaica and other countries where statesmen and not politicians ruled. Emancipation brought great benefit to both the slaveholder and the slave, giving to both larger freedom and possibilities of usefulness. But the negro was seriously handicapped by politicians stamping the white man as the negro's enemy, which can never be erased until far off centuries forget the tragedy. A hundred years from now another Bancroft will write his history and he will not be afraid to write in boldest letters: The greatest mistake in American history was the Civil War of 1861-65.

The first public school in America was established in Virginia in 1620 for the education of the negroes and the Indians, but later opposition arose against it and this opposition spread throughout the nation. Down to 1835 it was as bitterly opposed in the North as in the South. In many of the States it was a crime to teach a negro. In both Connecticut and New Hampshire mob violence was resorted to against the attempts to give the negro an education, but after 1865 the education of the negro began in earnest and in 1882 from the state of Connecticut, where fifty years before a schoolhouse for the education of negroes had been demolished, came the princely gift of $1,000,000 from John J. Slater for that purpose,

which was the first great gift for negro education. Other gifts have been made by Northern people and the Southern people have freely given their help. It is a happy condition that the nation has united to help into freedom a race that had been its slaves. The negro is advancing and, as said Henry Watterson, "The world has never yet witnessed such progress from darkness into light as the American negro has made in the period since the emancipation." The goal of his freedom is to find the worth of labor in agriculture and commercial pursuits, to be educated in the useful arts of everyday life, to produce Christian character and to so know how to adjust himself to the spiritual necessities of the times that he will rise to the best citizenship as naturally as saplings grow to the height of forest trees.

African slavery was established in the West Indies by the Spanish as early as 1501 and so antedates the settlement at Jamestown by more than a hundred years. The negro has been the white man's helper on this continent from the time that Columbus landed at San Salvador to Peary's penetration to the North Pole. In the picture of Peary's achievement is the black and smiling face of Matt Henson, looking blacker than otherwise because of the background of snow. Negro slaves were the attendants of Balboa in Panama, and, under his direction, they built the first American ship for the Pacific waters. They accompanied Pizarro to Peru and De Soto up the Mississippi. Though 350 years have passed since then, the memory of De Soto's negro slave named Stephen is preserved in Indian folk lore tales, tell-

ing of his eleven years of travel across hundreds of miles of the southwestern part of the United States, which was two centuries before the white man ever saw its fair fields or felt its gentle breezes.

In Trumbull's great picture of the battle of Bunker Hill he has painted the black face of Peter Salem and the explanation is that the British were marching upon the Americans. Major Pitcairn had mounted the redoubt and called upon the Americans to surrender, when Salem, a private in Colonel Nixon's regiment, fired upon him and he fell dead across the redoubt. More than 3,000 negroes were enlisted in the Continental Army and others fought in the battle of New Orleans and of Lake Erie in the War of 1812. It was the negro, Benjamin Banneker, an astronomer, who assisted in laying out the District of Columbia, 1791, and who afterwards, it is said, constructed the first clock in America. It was the negro, William Clark, that accompanied the Lewis and Clark expedition in 1804 and explored the Missouri River to its source. It was the negro, Saunders, who accompanied John C. Fremont in 1848 in his desperate attempt to find a pathway across the Rockies.

When the war broke out between the States the free negroes lined up in defense of the Southern people, whom they knew had been their friends. The first company of free negroes was organized in April, 1861, in Nashville, Tennessee, and they forthwith tendered their services to the Confederate Government. In the fall of that same year, at the review in New Orleans, one of the features was a regiment of

1,400 negro men. Not until the next year did the Federal Government begin to draft them into service. At the St. Louis Exposition, in 1904, there was a picture in the Palace of Fine Arts which tells the story of those negro slaves who followed their masters into the war as bodyguards. The scene is a battle field. There are cannons, broken muskets, unsheathed swords and a heavy cloud of dust hanging over the dead and dying in their blood-stained uniforms of blue and gray. In the foreground is a stalwart negro bearing in his arms the dead body of a fair-haired young white man in gray. It is his young master to whom he was bodyguard. The artist has named the picture "Faithful Unto Death" and the fact makes the tides of sympathy rise in our bosoms for those faithful men in black. Thomas Nelson Page has put into beautiful and picturesque prose the story of "Marse Chan" and given another call for confidence between the races.

It is folly, if not treason, to cultivate mistrust and hostility between the white man and the negro and, in after years, it will have been found to have proved an injury to both. Negroes have accompanied us in our ventures of discovery. They have fought in our battles. They have added to our wealth by their labor, and their inner life has touched our lives as revealed in the stories and songs of Joel Chandler Harris. This country is ours and theirs and their progress is to our credit as well as theirs.

From an illiteracy of ninety-five to ninety per cent forty-odd years ago, it has been reduced to perhaps thirty per cent, while illiteracy in Italy is thirty-eight per cent, in Spain sixty-eight per cent, in Rus-

sia, seventy-seven per cent and in Portugal and Brazil eighty per cent. In property they have become landowners of considerable consequence. In Georgia alone, from ten thousand acres valued at $22,500 in 1860, their land ownership has increased to 1,450,000 acres valued at $7,975,000, while in the entire United States they own 30,000 square miles or as large a tract of land as Vermont, New Hampshire, Massachusetts, Connecticut and Rhode Island combined, which is valued at $550,000,000.

In 1862 a negro slave owned by Jefferson Davis invented a propeller for a vessel, which was used by the Confederate Navy, and since then 350 patents have been granted the negro. As to their activities in other fields, 2,150,000 are in agricultural and commercial pursuits, 50,000 in professional lines, 1,325,000 in domestic service, 210,000 in trades and 275,000 in manufacturing. They conduct two hundred newspapers and fifty-five banks. Sir Harry Johnston, a student of these problems, affirms that the negro in America has higher moral and intellectual faculties than the original stock to be found in Africa, and he further says that these might be made still higher by humane and reasonable treatment.

In spite of this progress on the part of some, great masses of them live in indolence, impudence and sin. Since 1894, and especially since 1904, statistics show that crime has been on the decrease among them. Booker Washington says that there has always been less crime among the negroes in the South in proportion to their population than among the negroes in the North, but even in the general crime statistics they

are exceeded in this country by Mexicans, Italians, French and Austrians.

Let me close this chapter with the quotation of a poem from the poet laureate of the negro race, for William Dean Howells has said that Paul Dunbar has attained beyond any other negro a permanent place in literature. This is what came from the heart of that negro of unmixed blood:

"The smell of the sea in my nostrils,
The sound of the sea in mine ears;
The touch of the spray on my burning face,
Like the mist of reluctant tears.

"The blue of the sky above me,
The green of the waves beneath;
The sun flashing down on a gray-white sail
Like a scimitar from its sheath.

"And ever the breaking billows,
And ever the rock's disdain,
And ever a thrill in mine inmost heart
That my reason cannot explain.

"So I say to my heart, 'Be silent;'
The mystery of time is here;
Death's way will be plain when we fathom the main
And the secret of life be clear."

Hindrances to Christian Unity

The greatest hindrance to unity to-day is ungodliness in the Church in the form of bigotry, sectarianism, pride, prejudice, history and self-righteousness. Upon these issues divisions have come and until these are scourged out of the portals of the Church, unity is impossible. There is not a communion in Christendom that is not infected with this disease, some in one form and some in another, but in all there is an element of ungodliness that will poison the whole Church if it is not cured. The hope of victory is that in all communions there are some that are uncompromisingly fighting this evil and they are fighting it with a heroism of soldiers on the field of battle. Scriptural texts are frequently used to hide the hypocrisy of sectarianism, but its ungodliness has beneath it deception and deadly germs that spread discontent and bigotry wherever they go. The call from Christ to the Church is *"Remember therefore whence thou art fallen and repent and do the first works; or else I come to thee and will remove thy candlestick out of its place, except thou repent."* We have long called upon the world to repent in order to enter the Church. Has the time not come when the Church should repent in order to enter upon her task for the world-conquest?—From *The Christian Union Quarterly.*

XVII

Christian Unity

The greatest weakness of Christianity lies in its unfriendly divisions, because the motive of Christianity is love. Unfriendly divisions indicate the deterioration of love. In its rightful strength the Church has the greatest task of all time to overcome the world; in its weakness this cannot be done. Christianity has been proclaimed for nineteen hundred years and yet there is not a nation on the globe, the majority of whose citizens are identified with the Church, not to speak of that great multitude that are mere nominal members, leaving the real active Church in the far minority. In this country the growth of the Church in 1915 was only 1.8 per cent, which was a trifle under the increase of the population.

Why does this condition exist? Either the programme of God was not to save the world in this dispensation, but simply to gather out of it an elect Church for the task of saving it in the next dispensation, as in the dispensation before He gathered out of all the nations an elect nation from which should come the Messiah; or His plan was to have the whole world evangelized in this dispensation as expressed in the commission which Jesus gave to His disciples and, this not having been done, indicates that something is fundamentally wrong with the Church. Jesus said,

"Every city or house divided against itself cannot stand." Can the Church divided by impassable barriers stand at its task? is a question that must challenge every Christian, as must the other question, Can a divided Church be spiritual? The Apostle Paul said it could not be: *"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?"* What Paul wrote to the church at Corinth is eminently appropriate today. Neither I nor my brethren can attain to spirituality, however much we in many communions may desire it, so long as the Church of which we are parts is torn by long established divisions, so that its scandal is generally regarded with complacent approval.

The Church has put orthodoxy into definitions. So there is a multiplicity of definitions dealing with this, that and the other, all of which are of secondary consequence, but making it very much easier to be a Christian than Christ's method of putting orthodoxy into human conduct, when He said, *"By this shall all men know that ye are My disciples, if ye have love one to another."* This badge of discipleship has been lost—lost so long that many think the quest for its recovery is not worth the task. Whatever others may think, in the light of the teachings of Jesus and His apostles, the greatest issue of these times is the unity

of Christendom. It was His prayer: *"Father . . . I pray . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send Me."* More depends upon the answer to this prayer than upon any other one thing in the history of the world. This consummation must come as sure as blossoms come to the flowers and fruit to the trees. It is a biological necessity. Its surety gave lustre to the vision of Paul when he wrote: *"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into Him, who is the Head, even Christ."* The over-knowledge of the Church has choked its growth. It claims to know too much. Agnosticism is not a very popular word in Christian circles, but there must come a Christian agnosticism in the face of ultimate problems which we can never solve and drive us away from our cheap explanations until we find a vital faith in God and the power of a crucified love. Such is the task and every other field of research is of secondary consequence so long as faith, hope and love are the primary elements in human character.

My interest in Christian unity goes back to my boyhood days and expressed itself generally in my ministry, but my increased activity in this cause dates from 1910. As the president of the American Chris-

tian Missionary Society that year, I had to preside over most of the sessions of the national gathering of the Disciples, which met in Topeka, Kansas, October 11-18. And such a convention as that was! It was during the process of changing from missionary mass meeting gatherings to a more orderly procedure of delegates, and the way men contended in that convention one would have thought it was an issue of life and death, when it was trifling enough to occupy among men of reason only a short and frank discussion on the committee's report without any degree of passion. They tell me that it was the most stormy of all the conventions of the Disciples and I have never yet seen why it should have been so. If I had a gavel, it must have been broken. I only remember that I wore out all the books on the desk commanding order. I could somewhat see then why I was advised not to bring up the matter before the convention for some definite move in the interest of Christian unity. So I called for a conference of about fifty men to meet one afternoon in the auditorium of the First Christian Church.

The conference proved so pertinent as to the mission of the Disciples that it was asked to be repeated an hour or so later and invite everybody. This was done. The church was crowded. Questions freely came from the floor. R. A. Long, of Kansas City, president of the Christian Board of Publication, offered to give twenty thousand dollars in the publication of literature for this cause. Later he decided to reduce it to ten thousand, giving us the right to draw on it for conference expenses and other purposes. A

committee was appointed to devise some plan conserving the purpose of the conference. Later they returned, recommending a definite organization under the name of "The Council on Christian Union of the Disciples of Christ," with the naming of nine men as commissioners to be known as "The Commission on Christian Union of the Disciples of Christ." Then a committee on nominations was appointed.* I thought perhaps I would be on the committee of nine, but it had not occurred to me that I would be the president. In fact, an organization such as had been proposed had not been in my mind. I had thought the whole programme that had been suggested could be worked out under one of the missionary boards, preferably the home board, known as the American Christian Missionary Society. But things went so swiftly that we hardly knew where we were until it was all done. Then a telegram of greeting was sent to the Episcopalians who were meeting in their General Convention in Cincinnati, Ohio, and they in turn had sent a similar telegram to the Disciples, for while we were effecting our organization the Episcopalians were appointing their commission on a World Conference on Faith and Order, indicating that the Spirit of Christ was moving the hearts of Christians in various communions at the same time, for a day or two later the Congregationalists appointed a similar com-

*The names recommended by the committee on nominations were as follows: Peter Ainslie, Baltimore, Maryland, president; A. C. Smither, Los Angeles, California, vice-president; F. W. Burnham, Springfield, Illinois, secretary; E. M. Bowman, Chicago, Illinois, treasurer; Hill M. Bell, Des Moines, Iowa; M. M. Davis, Dallas, Texas; J. H. Garrison, St. Louis, Missouri; W. T. Moore, Eustis, Florida; and I. J. Spencer, Lexington, Kentucky.

mittee, the Presbyterians already having a standing committee on "Church Coöperation and Union."

Although not until 1916 was the Council on Christian Union of the Disciples of Christ changed to the Association for the Promotion of Christian Unity, I shall henceforth speak of it under the latter name. The commission of nine was increased at the Christian Union session of the convention at Louisville, Kentucky, October 20, 1912, to twenty-five. Later these were distributed as follows: the first nine are the committee on direction; the entire twenty-five are the commission on the World Conference on Faith and Order; seven are on the commission on Christian unity in general; five are on the commission on federation and seven are on the commission on international friendship.* The Association has a special session at the General Convention of the Disciples, through the year receives offerings from the churches and individuals, makes an annual report of its work and is as active as its limitations will permit.

It was the passion for Christian unity that led Barton W. Stone in his evangelistic work in Kentucky, in 1804, and Thomas and Alexander Campbell in

*There have been changes nearly every year, but at this writing the commission consists of the following: Peter Ainslie, Baltimore, Maryland, president; Carey E. Morgan, Nashville, Tennessee, vice-president; F. D. Kershner, St. Louis, Missouri, secretary; H. C. Armstrong, Baltimore, Maryland; E. B. Bagby, Washington, D. C.; F. W. Burnham, Cincinnati, Ohio; I. S. Chenoweth, Philadelphia, Pennsylvania; Finis S. Idleman, New York City; Z. T. Sweeney, Columbus, Indiana; B. A. Abbott, St. Louis, Missouri; H. M. Bell, Des Moines, Iowa; E. M. Bowman, Chicago, Illinois; C. M. Chilton, St. Joseph, Missouri; J. H. Garrison, St. Louis, Missouri; J. H. Goldner, Cleveland, Ohio; F. A. Henry, Cleveland, Ohio; T. C. Howe, Indianapolis, Indiana; W. P. Lipscomb, Washington, D. C.; R. A. Long, Kansas City, Missouri; Eli H. Long, Buffalo, New York; C. S. Medbury, Des Moines, Iowa; C. C. Morrison, Chicago, Illinois; A. B. Philputt, Indianapolis, Indiana; E. L. Powell, Louisville, Kentucky; W. F. Richardson, Los Angeles, Calif.; I. J. Spencer, Lexington, Kentucky.

their interdenominational work in Pennsylvania in 1809. Against the will of these men, they and their followers were forced into separate communions, first by the Presbyterians and later, when the Campbell section of the fellowship affiliated itself with the Baptist, by that communion, so that by 1832 they were separated from all communions. Instead of uniting other communions they themselves had been forced into a separate communion for advocating unity, which fact showed the necessity more than ever for this message. Because the times were intolerant they did not slack in their advocacy of the necessity for the unity of Christendom. It is the genius of their message. Take unity out of the message of the Disciples and there is less reason for their existence than any communion in Christendom. They stand as a witness for the beliefs and practices of the New Testament Church in order to the unity of Christendom. At times other issues appear to have obscured this message, but hosts of Disciples have been true to it all through the years—such names as Isaac Errett, J. H. Garrison, Charles Louis Loos, B. B. Tyler, F. D. Power, W. T. Moore and scores of others.

The Association for the Promotion of Christian Unity came into being simply as an emphasis on that which had already been. The purpose of the Association was (1) to create and distribute literature bearing on Christian unity, (2) to arrange for conferences with other communions and (3) to seek coöperation for a world conference. Without changing this purpose, later the phrasing was changed, making it read as follows: "To watch for every indication of Chris-

tian unity and to hasten the time, by intercessory prayer, friendly conferences and distribution of irenic literature, *'Till we all attain unto the unity of the faith.'* " Under these principles the work of the Association has been done.

At the instance of Dr. Garrison the first act of the Association was to send out a message to the Disciples entitled "A Plea for Charity and Unity Among Ourselves." From the very beginning attempts were made to hold conferences with other communions, and these were attended with more difficulties than one would ordinarily suppose. After some time, however, we got into the right relationships and the conferences became very delightful and profitable. One of the most satisfactory of the early organizations that we met with was the Christian Unity Foundation of the Protestant Episcopal Church, New York, being an unofficial organization, with Bishop Frederick Courtney as president and Arthur Lowndes as secretary. It had its beginning in the summer of 1910. As they expressed it, their purpose was to be hewers of wood and drawers of water for those who would come after them in the work of Christian unity. In our first conference we spent two days together. At the close it was proposed by the Episcopalians that one of their group write "The History and Status of the Disciples of Christ in the United States." Dr. Lowndes wrote it and it was done with such acceptability to the Disciples that it became one of their most popular tracts. This was perhaps the first time that one religious body wrote a true and frank statement of another re-

ligious body, published it at their own expense and distributed it among their own clergy! This of itself was a prophecy of better days in the fellowship of the Church, for such a spirit as this could not have found expression in any communion some years back.

Later it was decided that the Disciples should present a paper on baptism and at a meeting following the Episcopalians would present a paper on the order of the ministry. F. D. Kershner presented the paper for the Disciples and Dr. Lowndes that for the Episcopalians. It was very satisfactory to find such general agreement from both sides regarding both papers, which were written in fine courtesy and fairness. At another meeting with the Foundation, when we met for general discussion of Christian unity, it was suggested at the close that the meeting adjourn and that we take up as individuals the resolutions passed in Australia in 1906 and 1907 by representatives of the church of England and the Presbyterians as a basis for corporate reunion. We made such changes in them as were necessary in order for both Episcopalians and Disciples to sign them.* Not signing

*The signers of the resolutions on the part of the Episcopalians were, Bishop Frederick Courtney, George William Douglas, R. F. Alsop, R. T. Homans, Arthur Lowndes, Francis C. Huntington and David B. Ogden. On the part of the Disciples beside myself were, F. W. Burnham, Finis S. Idleman, James M. Philputt, Edward B. Bagby, Henry C. Armstrong, Francis H. Scott and William P. Lipscomb. The resolutions were:

"1. We hold the holy Scriptures of the Old and New Testament to be the rule and ultimate standard of faith in all matters necessary to salvation.

2. We accept the Apostles' Creed and the Nicene Creed as expressing fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth which may be needed.

3. We agree that there are two sacraments ordained by Christ Himself—baptism and the Supper of the Lord—ministered with the use of Christ's words of institution and of the elements ordained by Him.

them officially, however, nor committing ourselves to all the resolutions, left us only as individuals to welcome the effort to bring about reunion and express sympathy with the general purpose, which we very gladly did. But some of those at a distance, not understanding either the spirit or the purpose, sought to make capital of it in hostile criticisms, one paper among the Disciples giving us the benefit of eight pages, others with keener insight and larger spirit wrote approvingly. We have some way yet to go in preparation for ripeness of spirit in the work of closer fellowship with others, not to speak at all of Christian unity.

The first meeting that brought us into touch with the official commission on a World Conference on Faith and Order of the Protestant Episcopal Church was in February, 1911, in the rectory of Trinity Church, New York, with William T. Manning presid-

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4. That the act of ordination, when regularly administered, involves prayer and the imposition of hands.

5. With regard to ordination, this conference affirms the following to be essential conditions:

(1) Full membership of the Church.

(2) The inward and personal call of the Holy Spirit.

(3) The recognition by the Church of this call after due inquiry into intellectual and spiritual fitness.

6. The laying-on of hands in ordination we understand to be a visible symbol of the bestowal by the Holy Spirit of authority and grace for the work of the ministry in answer to the prayer of faith.

7. The authority to perform an act of ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as the living agent in the Church, and is exercised through the appointed officers of the Church.

8. Omitted, as it refers to the establishment of a State Church.

9. We recognize that from very early times up to the period of the Reformation there was one common succession of orders, and that since that time the practice of ordination has been continued, and the act of ordination has been performed (a) in the Anglican church by a bishop and presbyter, and (b) in the Presbyterian church by a presbytery presided over by a moderator, and (c) in the Congregational church and among the Disciples of Christ by a council called by a local congregation.

10. That a union of the church of England in Australia and Tasmania and the Presbyterian church of Australia be effected and con-

ing. Members of other communions were invited, in all about twenty-five, including among them some of the most distinguished leaders in church affairs in the country. The purpose of the meeting was to receive a message from the Disciples, and at their instance this meeting had been called. One of the number afterwards said, "We were wondering what scheme the Disciples had for us, but when your men spoke in such fraternal spirit, showing no other desire than coöperation for the good of the whole Church, we were your friends." Whatever good may have come out of the meeting, it marked the definite identification of the Association for the Promotion of Christian Unity in all the plans for a world conference. Later a meeting was held in New York City at the call of the Episcopal commission. As many Protestant bodies as had appointed commissions were represented, as well

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summated by a joint solemn act under the authority and sanction of both churches, in which each church shall confer upon the ministers of the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such union, all the ministers of each church shall have equal status in the United Church.

11. That some form of individual superintendence and government, constitutionally exercised, is expedient for the United Church, and that the authority of the United Church to execute such superintendence shall be conferred by a solemn act of consecration duly administered on a person or persons with the title of bishop, or its equivalent, attached.

12. That the person to hold the office of bishop shall be elected by the Church in accordance with regulations duly authorized by the United Church.

13. That a bishop, in his administration, shall be subject to all duly enacted laws of the United Church.

14. That the length of tenure of office as a bishop having jurisdiction shall be determined by the United Church.

15. This conference, while recognizing that the authority to perform an act of ordination is inherent in the Church, agrees that, as a matter of order, in the United Church, all ordinations of persons as ministers of the word and sacraments shall be by a bishop and three ministers at least.

And further, that in the consecration of every bishop, three bishops at least shall take part, and such ministers as may be appointed for the purpose.

as the Greek Orthodox Church. An advisory committee was formed to coöperate with the Episcopal commission, whose wise leadership must be most heartily commended.

Conferences in the interest of unity have been held in Europe, and many of them in years gone by, but nothing has been attempted on such a large scale as this. It is to include the whole church—Greek Orthodox, Roman Catholic, Anglican and Protestant. It cannot be hurried, but thorough preparation must precede it. For centuries we have been accustomed to think in terms of division and isolation; our thought paths cannot be turned in a day to terms of unity and fellowship. But it will come. Literature must be widely distributed in connection with sectional and national conferences, in order that the whole Church may move together. All this calls for

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16. That liturgical and non-liturgical forms of worship and the use of the Book of Common Prayer and additional forms of worship be sanctioned by the United Church.

17. That there be an order of deacons or licentiates, who are ordained to office, and may be allowed to preach the Gospel, but are not allowed to dispense the Lord's Supper.

18. That there be an order of officers whose office shall be analogous to that of church wardens and elders, appointed to help in the pastoral oversight and the government of the Church with such powers as shall be sanctioned by the United Church, and that these officers shall be elected by the communicants of each several congregation, and may be set apart to their office by a form of ordination with or without the laying-on of hands.

Upon the passage of these amendments, the following preamble and resolution was passed:

Whereas, The undersigned, meeting in informal and unofficial conference upon the subject of church union, have received the text of a proposed agreement between the church of England in Australia and Tasmania, and the General Assembly of the Presbyterian church in Australia; and a letter from the archbishop of Melbourne regarding it, be it

Resolved: That, without committing themselves individually to all the resolutions, yet rejoicing in and welcoming such a definite effort to bring about reunion between these portions of the Church of Christ, they express their sympathy with the general purpose of this movement, and the hope that a similar effort may receive the careful consideration of the different communions of this country."

prayer, patience and such toleration as will prove our sincerity both to God and our fellows. It will likewise require large sums of money. On the organization of the Episcopal commission, J. Pierpont Morgan, who was sitting by Dr. Manning in the Episcopal convention, gave forthwith a hundred thousand dollars. This has furnished the basis for the beginning, but other sums will have to come to carry this work through.

Three deputations have been appointed to go abroad in the interest of this conference. The first went to the Anglican church, the second went to the Non-conformist churches of Great Britain and Ireland, and the third was to go to the continent of Europe to secure the coöperation of all the churches there, but the war prevented this deputation's going, delaying that service except by correspondence, which Robert H. Gardiner, Gardiner, Maine, the secretary, has done with exceptional ability.

Perhaps I should speak here of the second deputation, appointed in May, 1913, of which I was a member. Newman Smyth, for twenty-five years minister of Center Congregational Church, New Haven, and William H. Roberts, stated clerk of the General Assembly of the Presbyterian Church since 1884, Philadelphia, were my colleagues—one representing the radicals in theology and the other the conservatives, while if I have a place at all, it is somewhere in the middle of the road. While they were both much older than myself, I found in them that fine spirit of comradeship that enabled us to do the best kind of team work. We went in December, 1913, and returned in

February, 1914. We accomplished what we went to do, holding thirty-one conferences and accepting twenty invitations of a social character for further conferences. All agreed to secure appointments of commissions for the world conference.

The outlook at first, however, was not so bright. The Kikuyu controversy was on when we reached England.* Many thought the time was inopportune to press the matter of a world conference, but the controversy helped rather than hindered, for it brought the matter of Christian unity to the front. Our introduction to England was by an elegant banquet given the deputation by Rt. Hon. Sir Joseph Compton-Rickett, member of Parliament, at the Hotel Métropole, London, in the name of the Free Church Council, which is an organization corresponding somewhat to our Federal Council of the Churches in this country. More than a hundred men were present, representing all the Non-conformist bodies in England.

F. B. Meyer had called at our hotel early that afternoon, informing us of the banquet and the expecta-

*Missionaries in British East Africa held a conference at Kikuyu, June 7, 1913. These included Anglicans, church of Scotland, Africa Inland Mission, Friends, United Methodists and Seventh Day Adventists. Bishop Willis of Uganda, presided, and Bishop Peel, of Mombasa, took active part. Looking to ultimate union of the native churches, they advocated a federation of missionary societies, recognition of common membership, regular administration of the two sacraments and a common form of church government, Anglicans agreeing to allow ministers of other communions to preach in their pulpits. The conference closed with the celebration of the Lord's Supper in a building of the church of Scotland, at the hands of two Anglican bishops. The bishop of Zanzibar published a vehement protest against the bishops of the Low Church party. The bishop of Oxford affirmed that the High Churchmen could not remain in a fellowship that required them to tolerate the reoccurrence of such an incident, while *The Church Times* viewed the united communion service as of gracious promise. Kikuyu was on the lips of nearly every one we met, but we had no occasion to render an opinion. That belonged to the Anglicans.

tion of speeches from each of us. Before leaving America, we had decided not to accept any invitations to preach or make any addresses, devoting our whole time to conferences around the table. Now came this courteous invitation borne by Dr. Meyer. It was a fine opportunity for introducing our work and we were glad to accept it. But I did not have the fragment of a speech, not even in my head. It occurred to me that I might find a copy of my Yale lectures in some bookstore, so I hastened off to Paternoster Row. The first store I entered had the book and I bought it. I hurriedly went over what I wanted and felt that I was somewhat prepared for such an occasion, until I entered the reception room of the banquet hall, when the first gentleman I met informed me that he had recently read my Yale lectures. After meeting several others, another told me the same thing and then another, until one gentleman remarked that he had spent that afternoon in reading all the lectures. In consequence of this, there was but one thing to do and that was to abandon giving any part of my lectures. I began thinking—if in the midst of constant talking one can think—what I should do, when came the announcement that John Clifford, that genius for freedom and truth, would take me to the banquet hall. Talking as we sat together, he was so entertaining that I forgot I had to make a speech.

The order of the English banquet is different from that in America. The toastmaster or president makes the first speech and leaves the introduction of the guests to another, who takes his stand on a platform back of the toastmaster and announces in loud

voice each speaker, who addresses the toastmaster and not the man who has announced him. Besides Sir Joseph, Dr. Meyer also spoke words of welcome, naming that day as the most historic in the twenty-five years' history of the Free Church Council. Then Dr. Smyth and Dr. Roberts spoke, after which the man standing in the rear, preparatory to introducing me, bent down to me and asked, "Are you ready?" I thought it was a most pertinent question and the humor of it from my point of view caused a smile to steal over my face. In my address I emphasized our debt to England for the Christian unity sentiment and its possibility of realization as expressed in the prophecies and prayers of the Scriptures. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland, P. T. Forsyth, principal of Hackney College, and J. Scott Lidgett, editor of *The Methodist Times,* made addresses. In the papers giving an account of the meeting, among other things said of me was a comment on what the reporter termed my "quaint voice." My Virginia pronunciation has brought me all sorts of comments. Not infrequently in America I am asked if I am an Englishman, but now the Englishman was putting me in a class that required me to go away back into the quaint past. It was a notable occasion, however, and many spoke of its helping to unify the work of the Nonconformists, which is one of the greatest necessities in England.

I must stop here, for this chapter is already too long and I will continue this same subject in the following chapter, for Christian unity is the call to the

whole Church in the terms of Divine life and human fellowship. Not until we recognize that the whole Church is in error will we be ready for the move toward Christian unity. No one of us can throw stones at the other. Our denominational rivalry and hostility merit the scorn of the world. We would not have been in this plight of a multitude of divisions if we had not lost the path in which Christ walks. When we find our common guilt, we will repent of our common sin and find power to do the will of Christ.

A Prayer

O God of Peace, Thou art a witness to the divisions in Thy house which we have made by our constant quarrels, and we acknowledge our transgression. Give us the hope of the morning by a genuine desire for fellowship with Thy whole Church, for we are brothers, feeling our way towards Thee and towards each other. Only in Thy light can we find the way. Without Thy shield we are incompetent to render Thee service in the day of battle and danger. Thou hast created us in Thine image, redeemed us by Thy blood, made our bodies sanctuaries for Thy Holy Spirit, and we desire that oneness among ourselves for which Thou didst plan in the ages past, even as Thou didst plan for the gift of Thine only begotten Son. In the spirit of humility and faith we supplicate Thee for patience, courtesy and brotherliness. Then we shall love in spite of our failures and we shall reach the summit as our brothers of other communions climb to the heights. To Thee be all the praise through Jesus Christ our Lord. Amen. From *The Message of the Disciples for the Union of the Church* (Yale Lectures).

XVIII

Christian Unity

(Continued)

There are some memories of our experience in the work of the deputation to Great Britain in the interest of the world conference that somehow crowd for a place in this story. Some of them are purely personal, but all of them are suggestive. One of the most delightful Sundays was spent as the guests of A. E. Garvie, principal of New College, who is one of the foremost scholars of England. He and Mrs. Garvie and their children formed an attractive fireside circle. She told an incident that happened when she and Dr. Garvie were on their bridal tour, which illustrates how far we have to go to find clearer skies for our thinking. They came from Scotland and spent Sunday in London. Attending services at St. Paul's Cathedral that morning, the preacher at the cathedral referred in his sermon to the Prince of Wales, now King George, who with Princess Mary were on their bridal tour. In crossing the English Channel to France, Princess Mary did not get seasick, but her two maids did. Upon this the preacher remarked, "All this shows what special care our heavenly Father exercises for the royalty in distinction over all others, for dear Princess Mary was not seasick at all, while her two maids nearly died from frightful cases of

seasickness.'' Mrs. Garvie's fine spirit could not stand any more of that belated thinking. Turning to Dr. Garvie she said, ''Let us go,'' and they left the building. The thinking of the preacher at St. Paul's, however, is no more grotesque than the thinking that is held by vast numbers of persons in the various communions: who think their communion is so much better than any other that God gives special blessings to them over all others. So in their conduct they avoid affiliation with others who are not in the same circle of Divine blessing.

In speaking of some of the opinions of the physical world in his time Erasmus said, ''Nature must be very much amused at some of these opinions.'' If it were not so sad, I would like to say that God must be often amused at some of the practices of exclusiveness on the part of some of His children here on earth. We sometimes speak as if High Churchmen belonged exclusively to the Episcopal church. It may be so termed according to the dictionary. As a matter of fact, High Churchmen are in all communions—Disciples, Presbyterians, Baptists, etc. I have known some Disciples to be as High Churchmen in their theology as any Episcopalians I ever met and as conscientious and as High Church about it as any High Church Episcopalians. It is more a type of mind, however, than of theology. Temperamental cleavages furnish one of the most difficult problems facing us and its adjustment belongs to psychology rather than to theology. The student of comparative religions seeks for a common origin, as does the student of philology for a common tongue; so in the study of

psychology we must find a common unity, leaving the dissimilarities in a secondary class. Temperamental traits are seen in everything concerning thought, having back of them deep-rooted psychological facts—not that psychology had much to do with causing the divisions, but, the divisions having been made, psychology became a large factor in maintaining them. All these abnormal conditions, these mental routes of isolation, call for patience, prayer and the practice of love, especially toward those who love us not.

In a meeting with the Churchmen's Union in the home of Sir Richard Stapley, where was gathered a most representative group of Anglicans of the Low Church party, the surprise was to find R. J. Campbell, then minister of City Temple, among the Anglicans. He had not met with us in any of the group conferences with the Non-conformists. I had heard him preach on the previous Sunday a most uplifting sermon and he had written me that he would see us at Sir Richard's. Although he has identified himself with the Anglicans since, up to that time there had not been so much as a whisper so far as we knew. The incident was sufficient to cause us to talk a little among ourselves. Social ties form stronger influences in our thinking than we are frequently willing to acknowledge. Besides, changing from one communion to another is not attended with such severe mental changes as formerly. We are discovering that one may change his theology without in the least affecting his religion. I wish it were so that in those communions that are practically one in theology, such as many in the Protestant group, ministerial ex-

changes would become frequent. It would help to break down those barriers that are purely artificial and so unnecessary. I recognize of course at this time that a change from a Non-conformist to an Anglican is somewhat severe, but the time must come when that severity will be smoothed down. The religion of Christ is to get all of these kinks out of our thinking as well as out of our conduct. The pulpit must become a common desk, where all ministers of the Gospel can preach, and church membership must be on such a common basis that all Christians can meet at the Lord's Supper with equal freedom and fellowship. Not until then shall the Church attain unto the first things in preparation for the world conquest.

Our meeting with the Swanwick Fellowship men was interesting. It numbers about three hundred young ministers of the Non-Anglican churches, who have bound themselves together prayerfully "in the light of all new knowledge and scientific methods to reëxamine and, if need be, reëxpress for our own time the fundamental affirmations of the faith," desiring "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church."* The Anglicans also have a similar fel-

*The covenant of the Swanwick Fellowship is as follows: "In view of the challenge of the whole world to the Christian Church in our day, in the light of which we have come to realize the distractions and feebleness of our state, and in obedience to what we believe to be the sure leading of our Lord, we are determined diligently, prayerfully, and corporately to seek after the glorious Will of God for us in our generation, and gladly to take upon us all the loyalties implied in the discipleship of Jesus Christ at whatever cost; to rediscover for ourselves those great liberties and verities of our tradition which have grown old and stale; to gather from the Church in all ages all that may be known of Christ in His familiar dealings with His people; to search after a new way of life according to Faith, Obedience, and Holiness. We are of those who look for His appearing, and are set to explore what is the greatness of God's power to usward who believe according to the power of the resurrection. Hence:

lowship. While ecclesiastical barriers hinder these fellowships meeting together, nevertheless at their summer encampments they arrange it so that they get together socially and feel the consciousness of communion with our common Lord. This later fellowship has produced a book entitled "Foundations," being a statement of Christian belief in terms of modern thought by seven Oxford men.† This book appeared several months before we reached England and it was quite freely discussed at that time, some considering it the most awakening contribution from theological Oxford since the appearance of "Lux

1. We are determined in the light of all new knowledge and scientific method to reëxamine and, if need be, reëxpress for our own time the fundamental affirmations of the faith.

2. We are determined critically and closely to examine all matters concerning our Free Church life and practice in the spirit of filial loyalty and of that freedom and independence which is our inheritance as members of a body guided of the Spirit.

3. We are determined to face to the full our liability for the furtherance of the Gospel at home and abroad, and for the fulfilment of the law of Christ in all human relations—social, economic, and international.

4. We are determined to inquire into and appropriate the experience of all saints concerning the practice of the Presence of God, the conditions, rules, and graces of holy living.

Our desire is to cultivate a new spiritual fellowship and communion with all branches of the Christian Church; our hope is of a Free Church so steeped in the spirit and traditions of the entire Church Catholic as to be ready in due time for the reunion of Christendom.

†The names of the men are: B. H. Streeter, B. Brook, W. H. Moberly, R. G. Parsons, A. E. J. Rawlinson, N. S. Talbot and W. Temple.

"Our method of inquiry will be that of corporate prayer and thought. We shall propagate our life by prayer, by loyal service in the ordinary activities of the Church, by the publication of such literature of all kinds as may seem required, and by any other means.

"In humility we recognize that our Fellowship derives from those, living and dead, who have been our fathers in God, and that we are but a few among the many of our own time, within and without the churches, to whom God is revealing more and more the truth we dimly see.

"While maintaining the freedom of our Fellowship, we take upon us this Covenant as Churchmen, believing in the continuous existence through the ages of that wonderful and sacred mystery which is the Church, and with the sole ambition to serve the Church in the love of men and in obedience to God in Whom alone is our confidence for all these things."

Mundi.'' It was edited by B. H. Streeter, dean of Queen's College, Oxford, who has since then brought forth a valuable book entitled ''Restatement and Reunion.'' All this indicates that the trend of English thought is towards unity.

I wish I could speak of the days at Oxford when we were the guests of W. B. Selbie, principal of Mansfield College, and at Cambridge when we were the guests of John Skinner, principal of Westminster College, especially the day spent in the home of C. A. Scott, professor in Westminster College. From a small church near there C. H. Spurgeon went to his London pastorate, which in a short while became one of the leading pulpits of the world. Many interesting memories cluster there regarding the great Baptist preacher, whose sermons are still published every week in London. I wish I had space to speak of the courtesies from Sir Robert Perks, Althestan Riley and many others, but I must close this account with relating our experience in Scotland and the meeting with the Anglicans.

Edinburgh is the capital of Presbyterianism. The Episcopal church is the State church in England and others are Non-conformists, including Presbyterians, while in Scotland the Presbyterian church is the State church and all others are Non-conformists, including the Episcopal church, reminding me of the Jews in Utah, where they are classed among the Gentiles, for all are Gentiles other than Mormons. What is still more interesting, when the King is in England, he is an Episcopalian, when in Scotland he is a Presbyterian, attended by Episcopal and Presbyterian

chaplains respectively. One of the most charming hosts in Edinburgh was Sir Alexander R. Simpson, then close on to eighty years of age, distinguished in the world of medicine and rich in honors. When the Ninth International Medical Congress met in Washington in 1887, Sir Alexander published for distribution to the members of the congress the Gospel of Luke and the book of Acts, under the title "Christ and the Beginnings of Christianity, by a Physician of the First Century." Some of the physicians, after hurriedly glancing through it, asked Sir Alexander if he were the author of it. Sir Alexander enjoyed telling this joke. His uncle, Sir James Y. Simpson, was the first physician in Scotland to receive baronetcy. When told of it Dr. Guthrie replied, "They ought to make you a duke." When visited in his last illness, he was asked what he considered his greatest discovery, to which he replied, "That I am a sinner and that Christ is my Saviour." Sir Alexander bore the same spirit, humble, kind and gracious, whether dining at his table or accompanying you on the street. One of the rare men in Scotland is Alexander Whyte, minister of Free St. George's. He was profoundly interested in the unity problem among the followers of Christ, especially as it related to the union of Presbyterians in Scotland. He said as we entered the building, "I think this is the first time that representatives from all the branches of Presbyterianism in Scotland have met together." A somewhat similar remark was made of the Methodists by Henry Haigh, who presided at a meeting of all the Methodist bodies in the Wesleyan Central buildings, indicating a readi-

ness on the part of some who are waiting for the opportunity. Dr. Barbour, Professor Simpson and others were our hosts there. On meeting Lord Balfour he said, "You are the only one in this deputation bearing a Scotch name. You must be of our kin." National ties are strong, but stronger ties are to be found in a new internationalism founded upon the blood kin of Christ.

Returning to London, our meeting with the Anglicans was significant. Many had said to us that would be the only meeting where we would lose time, but it was not so. Things were somewhat formal and stagey at the beginning, but it was one of the freest conferences we had. We were glad to tell them that in all the conferences we had held we had not heard one unkind expression against the church of England, but in many instances real affection for it. Passing from one phase of the subject to the other, the bishop of Oxford paid a fine tribute to Dr. Smyth, and after some other things were said, I asked the presiding bishop, who was the bishop of Bath and Wells, "My lord, how long before you will be willing to meet with the Non-conformists in conference?" For a moment or two it appeared not to have been the proper question. I was almost sorry that I had asked it, but I could not help it. There was a pause around the table. Then the lord bishop said, "In two or three years we ought to be able to hold such a conference." I thought that was better than two or three hundred years, for there had been no such conferences since the passage of the Act of Uniformity in 1662. That day it was decided to meet with the Non-conformists three weeks from

that date and the conference was held in the historic Jerusalem chamber of Westminster Abbey, which has been followed by other conferences. When men think apart their differences appear far greater than when they think together, indicating that many of our barriers are superficial. Sometimes when men have attempted to think together, they have sought controversy as the way out of their differences. With this understanding, one of the reporters of a daily paper called at our hotel the first day we reached London and in the interview he asked, "This world conference then is to face the problems and fight them out?" "No," said Dr. Smyth, "we are going to face the problems and find them out." To find what each communion holds in common with all Christendom and what it holds as a special trust will furnish one of the most important fields where adjustments are already possible.

But coming back to the work of the Association for the Promotion of Christian Unity with other communions, it is interesting to observe our approach to the Presbyterians from whose household the Disciples came. March 23, 1916, promises to be as historic a day in marking the first step toward better relations between the Presbyterians and the Disciples as September 7, 1809, was historic in marking the separation of Thomas Campbell and those associated with him from the Presbyterian household. The Presbyterians represented their committee on Church Coöperation and Union, while the Disciples represented their commission on Christian Unity, being one of the commissions in the Association for the Promotion of Chris-

tian Unity. We had met in Philadelphia on a previous occasion more than a year before, but this later meeting in the same city was of such fine spirit under the leadership of William H. Roberts, the Presbyterian chairman, that without any previous preparation there was drawn up such "A Declaration of Agreement" as marked the friendship of the two bodies for each other, just as years ago the "Declaration and Address" marked their disagreements.

Once again the Disciple slogan, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," found a place in the "Declaration of Agreement" with the cordial consent of both sides and this time at the instance of the Presbyterians. Without any discussion of it, this slogan passed to its larger catholicity, emphasizing especially the spirit of love, toleration and freedom so abundant upon the pages of the New Testament. Both groups, Presbyterians and Disciples, being Christian men, desired to find such paths of reconciliation as might bring us into closer fellowship and coöperation. Before the conference started Z. T. Sweeney said to me, "We don't want to sign any papers in this meeting." After the conference had gone on for several hours with marked courtesy and frankness, the "Declaration of Agreement" was presented, having been prepared in the meantime by a committee, and Dr. Sweeney was the first to take the floor in its advocacy, showing how differently we look at things after we have sat together, gotten a better understanding of the other man, given him a better understanding of ourselves and remembered that God has a place in all these

PROCESSION AT YALE UNIVERSITY ON THE OCCASION OF RECEIVING THE DEGREE OF DOCTOR OF DIVINITY, 1914

From left to right: Ambassador Naon, the Argentine representative at Niagara Falls in the Mexican Mediation Committee, and Governor Baldwin, '61, of Connecticut; Surgeon-General Gorgas, U. S. A., and Rev. Dr Anderson; Rev. Peter Ainslie, George Wharton Pepper and Rev. Dr. Smyth; Rev. Dr. Cooper; Judge John K. Beach, '77, and Eli Whitney, '69; Provost Smith of the University of Pennsylvania, and Henry B. Sargent, '71 S.

This picture is by the courtesy of The Yale Alumni Weekly.

attempts towards reconciliation. The "Declaration of Agreement" reads as follows:

A Declaration as to Points of Agreement between the Disciples of Christ and the Presbyterian Church in the U. S. A.

The Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A. and the Commission on Christian Unity of the Disciples of Christ unite in this joint declaration and agreement as to matters of common interest.

1. Both churches admit to the Lord's table all persons who have made profession of faith in and obedience to Jesus Christ as the only Divine Saviour, and have been baptized in the name of the Father, the Son and the Holy Ghost.

2. Both churches recognize the right of each church to ordain persons to the ministry of the Word in accordance with the conditions named by each church respectively, and maintain that the ministry of the Word is an office of the Church universal. They further unite in the judgment that ministers of the Word have the right to perform the functions of their sacred office as opportunity may afford.

3. Both churches hold that the officers of a local church are ruling elders and deacons.

4. Both churches hold that all persons who believe in, follow, and obey Jesus Christ as the Divine Lord and Saviour, are members of the Christian Church Universal and Catholic.

5. Both churches hold that the Holy Scriptures are the only infallible rule of faith and practice. "Where the Scriptures speak, we speak. Where the Scriptures are silent, we are silent."*

*For the Presbyterians the following signed the "Declaration of Agreement": William H. Roberts, Philadelphia, Pa.; Ruben H. Hartley, Quincy, Ill.; William McKibbin, Cincinnati, O.; J. D. Moffett, Washington, Pa.; William H. Black, Marshall, Mo.; William J. Darby, Evansville, Ind.; George Reynolds, New York City; and E. E. Beard, Lebanon, Tenn. For the Disciples, the following beside myself: Z. T. Sweeney, Columbus, Ind.; Finis S. Idleman, New York City; M. M. Amunson, Brooklyn, N. Y.; Edward B. Bagby, Washington, D. C.; H. C. Armstrong, Baltimore, Md.; and I. S. Chenoweth, Philadelphia, Pa.

This "Declaration of Agreement" was presented with approval to the General Assembly of the Presbyterian Church in the U. S. A. at its meeting in May, 1916, and likewise to the General Convention of the Disciples in October, 1916. A few months later another conference was held in St. Louis and it was recommended (1) that in those communities where the Presbyterians and Disciples have representation, efforts be made for closer coöperation, especially by conferences between the ministers and congregations, and (2) that a deputation of not less than five persons from each communion be sent to their respective national gatherings.

While the Disciples are not bound historically to the Congregationalists as they are to the Presbyterians, nevertheless there is a marked similarity in the origin of the two bodies. Concerning this, in a paper jointly prepared by H. C. Armstrong, representing the Disciples, and H. C. Herring, representing the Congregationalists, I quote the opening paragraph, which finely states this similarity: "In the matter of historical purpose and origin there is a most striking parallel. Both were at the outset definitely and avowedly reform movements, having the same purpose in view and following the same general method. What the Separatist and Independent movements undertook to do in England, and continued to do in New England, the Disciple movement undertook to do in the region where it began; namely, to deliver the Church from the trammels of ecclesiasticism, tradition and superstition, and to restore the purity and simplicity of the New Testament order.

In this we see at work in both bodies the same spirit operating through the same general methods, with this difference—the Congregationalist reform was aimed at the political ecclesiasticism of the age and its attendant evils, doctrinal and social; while the Disciple reform was aimed at the prevailing sectarianism of a later age and its attendant evils. Historically then, these two bodies belong in the same category, both being actuated by the conviction that in the spirit and purpose of New Testament teaching there is a basis for the faith, polity, and life of the Church, and both aiming at such a complete reformation as would bring about the recognition and adoption of that ideal, aiming in fact to carry the Protestant Reformation to its logical and ultimate conclusion."

In April, 1912, the Commission on Christian Unity of the Association for the Promotion of Christian Unity met with the Congregationalists in Brooklyn in a conference,* out of which came the following conclusions, which were published in the journals of both communions:

"First, that there are no essential differences of faith which need keep Congregationalists and Disciples apart.

"Second, that our respective polities have so many points of resemblance that no elaborate reconstructions would seem necessary to bring congregations of the two bodies into working harmony.

"Third, two practical steps were suggested for the initiation of this closer affiliation: (1) Where there are two churches, one of the Disciples and the other

*At this meeting J. H. Garrison presided and the Congregationalists present were, Newman Smyth, Williston Walker and Nehemiah Boynton; the Disciples beside the chairman and myself were, F. W. Burnham, Finis S. Idleman, J. M. Philputt and E. M. Bowman.

of the Congregationalists, in a community where the conditions justify the existence of only one, these two churches might agree to worship as one congregation. and unite in the support of one minister. (2) That the members thus uniting for greater efficiency be enrolled as members of their respective bodies, and their missionary offerings forwarded through such boards or societies as each may elect. Furthermore, in order that the standing of the common minister may be deemed regular in them both, it is desirable that the Congregationalists and the Disciples should give each other recognition and regularity of standing as ministers of Christ."

This resulted in the union of several local congregations in the West and several friendly exchanges on various occasions. At a conference held in January, 1917, in New York, the following recommendations were unanimously adopted:

"First.—That a joint paper setting forth the relations between the Congregationalists and Disciples be prepared by Dr. H. C. Herring and Dr. H. C. Armstrong and that when approved by the members of the two commissions, it be circulated in their respective communions.

"Second.—That we encourage a larger coöperation on the part of the Congregationalists and Disciples in those communities where they have representatives, by mutual conference between the ministry and laity and such coöperation of local congregations as will make evident to all a desire and intention of these bodies of Christians to work in harmony with each other, and that Dr. H. C. Herring and Dr. F. W. Burnham act as a Committee to take up this matter with the Home Missionary Boards of the two communions and in any other ways that may seem wise to them.

"Third.—That in consequence of these agreements, we shall send representatives to the national gatherings of each communion bearing messages of greeting and assurance of fellowship.

"Fourth.—That a joint meeting of a larger delegation from each communion be held in New York City in January, 1918, arrangements to be made by the chairman of the two commissions on unity."

Conferences have been held with the Northern Baptists and with the Christians. With the Baptists before they divided on the slavery question a part of the Disciples was affiliated for a while. On one occasion I asked Shailer Mathews what was the greatest hindrance to the union of Baptists and Disciples. His reply was, "Prejudice and history." The Christians referred to had their rise about the time of the Disciples. A part of their movement was under the leadership of Barton W. Stone, who, in identifying himself with the Campbells was unable to take with him all of his followers, and the answer of Dr. Mathews might apply with equal pertinency there. The purpose of these conferences has been to remove misunderstandings and cultivate friendliness. Other conferences have been held with groups representing various communions and as I have had opportunity and time I have gone in various colleges and seminaries speaking in behalf of Christian Unity. *The Christian Union Quarterly,* having among its contributors persons in all the communions, goes around the world with its message of freedom, for no one is restricted in his speech; with its message of toleration, for no one is adversely criticised for his views; and with its message of prayer, for there can be no

advance toward ourselves or toward God without moving in the atmosphere of prayer.

To meet the problems of this age—so complex and multiplied—there must be a united Church. No communion can do its best working alone, whereas working together not only the best work will be done, but the highest results will be attained. The sin of worldliness expressed in greed, intemperance, lust, extravagance, selfishness, social injustice and other multiplications of gigantic defiance to holiness and God cannot be brought to repentance and pardon by any other than a Church spiritually and organically one in life and purpose. I do not mean a Church modeled after the machinery of the Roman Catholic church. We had that once; we shall not have it again. I do not mean a Church with every man doing that which is right in his own eyes. We have that in Protestantism and we want something better. But there must be a Church where the life of Christ can manifest itself to a lost world in the power of love, unity and holiness, "making the condition of her communion no more than our Saviour did of discipleship." For this Christ waits upon us to whom He has committed the task. The world wearily plods its way, looking here and there for hope to help. Out of the spiritual throb beats of the times I hear the prayer, *"Return, O Lord, how long?"*

In the Lord's own time the Association for the Promotion of Christian Unity will be endowed as colleges and universities are. It ought to be now.

The Way to Disarmament

There is a formal and a vital element in the religion of Christ. It is this vital element that is so costly and it is this that comes in for emphasis in these days. Christianity is now facing the greatest opportunity in its history. It must not be ashamed to acknowledge the transgression of war, and every other sin against which Christ testifies. For the Church herself to go up to the Sermon on the Mount and lift the world with her to those heights, exceeds in splendour any achievement ever dreamed of except by Christ and His apostles and prophets. Napoleon's most daring programmes are like schoolboy battles by the side of it. Christ calls for the finest heroism in men, and obedience to that call means a better world for mankind to live in. This will check wrongs as nothing else could and compel disarmament of every nation that dares to enroll itself in the league of civilization.—From *Christ or Napoleon —Which?*

XIX

International Peace

In the early part of February, 1914, I was returning from Europe. While seated in the reading room of the North German Lloyd Steamship "Prinz Friedrich Wilhelm" at mid-ocean a wireless message was handed me, announcing the purpose of Andrew Carnegie to further the cause of international peace through the channels of the Church at a meeting to be held at his residence in New York City on February the 10th. Our ship was several days late, owing to a severe storm, but we docked at New York on the morning of the 10th, enabling me to reach Mr. Carnegie's residence in time for the meeting. He was in his characteristically happy and congenial mood, with a continual flow of welcome and good humor. Twenty-nine persons had been called together to act as trustees* and the new organization came to be known

*The other trustees are: Arthur Judson Brown, D.D., LL.D., Secretary Board of Foreign Missions, Presbyterian Church in U.S.A., New York; Francis E. Clark, D.D., LL.D., President United Society of Christian Endeavor, Boston; W. H. P. Faunce, D.D., LL.D., President Brown University, Providence, R. I.; James Cardinal Gibbons, Baltimore; John J. Glennon, Roman Catholic Archbishop, St. Louis; David H. Greer, D.D., LL.D., Protestant Episcopal Bishop, New York; Frank O. Hall, D.D., Pastor Church of Divine Paternity, New York; E. R. Hendrix, D.D., Bishop Methodist Episcopal Church, South, Kansas City; Emil G. Hirsch, LL.D., Rabbi Sinai Congregation, Chicago; Hamilton Holt, LL.D., Editor *The Independent,* New York; William I. Hull, Ph.D., Professor of History and International Relations, Swarthmore College, Swarthmore, Pa.; Charles E. Jefferson, D.D., LL.D., Pastor Broadway Tabernacle, New York; Jenkin Lloyd Jones, LL.D., Minister All Souls Church, Chicago; William Lawrence, D.D., Protestant Episcopal Bishop, Boston; Frederick Lynch, D.D., Editor *The Christian Work,* New York; Charles S.

as the Church Peace Union. In an address to the trustees Mr. Carnegie said:

"Certain that the strongest appeal that can be made is to members of the religious bodies, to you I therefore appeal, hoping that you will feel it to be not only your duty but your pleasure to undertake the administration of $2,000,000 worth of 5 per cent bonds, the income to be so used as in your judgment will most successfully appeal to the people in the cause of peace through arbitration of international disputes; that as man in civilized lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the court at the Hague or to such tribunals as may be mutually agreed upon, and bow to the verdict rendered, thus insuring the reign of international peace through international law.

"After the arbitration of international disputes is established and war abolished, as it certainly will be some day, and that sooner than expected, probably by the Teutonic nations, Germany, Britain and the United States first deciding to act in unison, other powers joining later, the trustees will divert the revenues of this fund to relieve the deserving poor and afflicted in their distress, especially those who have

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MacFarland, Ph.D., General Secretary Federal Council of the Churches of Christ in America, New York; Marcus M. Marks, President Borough of Manhattan, New York; Shailer Mathews, D.D., LL.D., Dean Divinity School, Chicago University, Chicago; Edwin D. Mead, M.A., Editor *International Library*, Boston; William Pierson Merrill, D.D., LL.D., Pastor Brick Presbyterian Church, New York; John R. Mott, LL.D., General Secretary International Committee of the Young Men's Christian Association, New York; George A. Plimpton, LL.D., President World Peace Foundation, New York; Junius B. Remensnyder, D.D., LL.D., Pastor St. James Lutheran Church, New York; Henry Wade Rogers, LL.D., Judge U. S. Circuit Court of Appeals, New York; Robert E. Speer, D.D., Secretary Board of Foreign Missions, Presbyterian Church in U.S.A., New York; Francis Lynde Stetson, LL.D., General Counsel U. S. Steel Corporation, Southern Railroad, etc., New York; James J. Walsh, Ph.D., M.D., Professor of Physiological Psychology, Cathedral College, New York; and Luther B. Wilson, D.D., LL.D., Bishop Methodist Episcopal Church, New York.

not themselves altogether to blame for their poverty.

"After war is abolished by the leading nations, the trustees by a vote of two-thirds may decide that a better use for the funds than those named in the preceding paragraph has been found and are free according to their own judgment to devote the income to the best advantage for the good of their fellow men."

After a general discussion we had luncheon and then scattered to our respective homes, feeling that the Church had been called to one of the greatest tasks in her history, for the work of the Church Peace Union was to educate the Church into a comprehensive and intelligent understanding of the peace movement and also to use the Christian forces as agencies in hastening the time when nations will substitute law for war in the settlement of international disputes and base their relationships on the same high ethical plane which prevails between all high-minded men.

Wars between nations had always seemed to me as senseless as fist fights between individuals. In my early manhood, the unbridled passion of physical force in war appeared to me irreconcilable with the teachings of Jesus. I read numerous books by Christians in defense of war, but these found the major source of their authority in the wars of the Old Testament. I knew, however, that the Old Testament had passed away so far as a standard of ethical conduct. One might as well advocate polygamy because it was practiced in the Old Testament period. Then Jesus had spoken very clearly in the Sermon on the Mount when He said: "*Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto*

you, Resist not him that is evil.'' War is ''an eye for an eye, and a tooth for a tooth,'' and whatever Jesus meant by ''resist not him that is evil,'' it certainly was something very different from war. I was more confused at the general attempt of Christians to explain away this passage of Scripture than the high ideal that Jesus had set up. Had He taught anything else it would have been a denial of His whole ministry, for it appeared that the command ''resist not him that is evil'' meant simply resist not the evil of him who is evil with like evil of your own. Paul had the same idea when he said: *''Recompense to no man evil for evil.''* It is a fundamental principle in Christianity.

I was greatly helped in my understanding of this principle in reading ''My Religion'' by Leo Tolstoi. I could not follow him in all of his conclusions—from some I severely dissented—but I found his general position regarding war most satisfying and very much nearer to what I believed Jesus taught on that subject than anything I had read before, or had ever heard preached. It served to aid me in finding a basis for my thinking along with the teaching on this subject of the Society of Friends and a few others here and there, such at Peter Waldo, John Wycliffe, Francis of Assisi, George Fox, William Lloyd Garrison and John Greenleaf Whittier. The Moravians have always stood for these principles; likewise many among the Socialists. But I found that the Church as a whole stood for war and had so stood with rare exceptions since the days of Constantine, which marked the beginning of the period when the Church

passed into captivity under the Roman Empire, of whose characteristics it signally partook, through the succeeding centuries, so that John Morley in his opening chapter in his volume on "Voltaire" soberly affirmed that "more blood has been shed for the cause of Christianity than for any other cause whatsoever." This ghastly fact is almost unthinkable when it is remembered that Jesus Christ is the Founder of Christianity. I can see nothing in this departure from His teachings other than the greatest of all heresies, for returning good for evil is a thousand times more vital than all the creedal pronouncements since the Council of Nicæa. What difference does it make whether it is believed that Jesus is the same substance with the Father or like substance, so long as those who believe these doctrines kill each other like savages with the sword?

Hardly anything could be more extremely opposite to Christianity than war. Erasmus called it "the blackest villainy of which human nature is capable." It will not be disputed that the object of war is to do all possible injury to one's enemy. Jesus taught that all possible good should be done to one's enemy, saying, "*Love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven.*" It is impossible to reconcile the principle of the villainy involved in war with the principle of love for one's enemies as taught by Jesus, which He exemplified by praying for His murderers, while He was dying on the cross; and likewise Stephen, the first Christian martyr, saying as he died, "*Lord, lay not this sin to their charge,*" which must have been

the first awakening of Saul of Tarsus, who held the garments of Stephen's murderers. Love like this has about it no negative quality. It has in it a moral militancy and a spiritual chivalry that demands the highest heroism—demands far braver souls than those who, under the passion of battle, face the cannon's mouth. It is lifting the battle field from the low grounds of fleshly conflict to that of spiritual warfare. The security of nations lies not in armaments, but in friendships. Militarism lives on slander—expressing suspicion of other nations. The purpose of its activities is to slander other nations and thereby prevent friendships. It is the contrast of love and hate. We hardly need Augustine's reminder, "Most often when you think you are hating an enemy, you are hating your brother without knowing it."

I was so convinced of the teachings of Jesus on this subject that when the United States went to war with Spain in 1898 I could not follow the dictates of my country under the famous slogan of that day, "My country, right or wrong; my country!" Instead, I spoke and wrote as I had opportunity in opposition to my country's declaring war against Spain. When scores of my fellow citizens enlisted in the army, one of the Baltimore newspapers sought interviews from many of the citizens, regarding their readiness to take up arms "to avenge the Maine." The whole country was in a high fever of excitement. Only careful thinking in the years preceding this conflict enabled me to answer, "No, I will not take up arms against Spain. I will be neither soldier nor chaplain, but if my country needs me, I will be a

nurse or servant to the wounded. I am willing to suffer and, if need be, to die, but I will not kill my Spanish brothers. If this means a fine or imprisonment, I am willing to meet either or both. As dearly as I love my country I will not be forced by my country into this barbarous business of man killing, let the consequences be what they may.'' There can be no compromise with war any more than with the liquor traffic or polygamy. The half cross is heavier than the whole. Both Luther and Calvin attained the strength of their positions on pacifist principles. Later both entered into compromises for expediential reasons and the name of the former will be forever associated with the cruelties of the Peasants' War and the latter with the horror of the burning of Servetus. War must go, as human slavery and every other unfair burden upon human progress has gone. War cannot be abolished by war. This can only be done by the greater power of non-resistance, which refuses to contend on the lower plane of flesh, but insists that the Christians' battles are on the higher plane of moral conflict—the severest and most difficult, but the only battles whose results are beneficent to man here and hereafter. If all Christians were to maintain this principle war would become impossible, except skirmishes here and there among the unthinking masses.

This is no new principle. It is found in nearly all the religions of the world. Buddha taught it when he affirmed, ''With mercy and forbearance shalt thou disarm every foe. For want of fuel, the fire expires; mercy and forbearance bring violence to naught.''

Moses proclaimed it when he said, *"Thou shalt not kill."* Isaiah interpreted it with a boldness surpassing all the prophets when he said, *"Woe to the rebellious children, saith Jehovah, that take counsel, but not of Me; and that make a league, but not of My Spirit, that they may add sin to sin. . . Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah!"* Jesus so put this principle into life that, several centuries after, one of His disciples said, "Even though St. Peter should descend out of heaven and should come to us with the declaration that we must take up arms for the sake of saving Rome from the barbarians, I would not believe it; for the words of Jesus are more sure than even a miracle as this." Similar declarations were made by the Church fathers from Justin Martyr, Tertullian, Origen—every one down to Augustine* of the fifth century, indicating

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*Justin Martyr, who died about 165 A.D., proclaims, "That the prophecy is fulfilled we have good reason to believe, for we (Christians) who in the past killed one another, do not now fight our enemies."

Irenæus, about 140-202 A.D., boasts that "The Christians have changed their swords and their lances into instruments of peace, and they know not how to fight."

Clement of Alexandria, whose works were composed in the end of the second century and beginning of the third, writes, "The followers of Christ use none of the implements of war."

Tertullian, about 150-230 A.D., asks, "How shall a Christian go to war, how shall he carry arms in time of peace, when the Lord has forbidden the sword to us? . . . Jesus Christ, in disarming St. Peter, disarmed all soldiers." *(De Idololatr.,* 19.) "The military oath and the baptismal vow are inconsistent with each other, the one being the sign of Christ, the other of the devil." . . . "Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword?"

Origen, 185-254 A.D., says, "The angels wonder that peace is come through Jesus to earth, for it is a place ridden with wars." "This is called peace, where none is at variance, nothing is out of harmony, where there is nothing hostile, nothing barbarian." "For

that beyond question it was the Christ ideal. Celsus, the bitter opponent of Christianity, who wrote about 176, A. D., reproaches the Christians for refusing to bear arms and states that in one part of the Roman army, including one-third of the whole, "Not a Christian could be found."

In modern times there have been significant instances of civilized men living among savages without the use of arms. Stanley did it in Africa and John G. Paton did it in the New Hebrides. In the days of the American colonies massacres were common in New England, New York, Maryland and Virginia, where militarism prevailed; but for seventy years, until they were outvoted in their legislature, the Society of Friends in Pennsylvania never lost a single settler at the hands of the natives. Commenting upon it, Charles Sumner in his "True Grandeur of Nations," said, "The flowers of prosperity smiled in the footprints of William Penn.

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no longer do we (Christians) take arms against any race, or learn to wage war, inasmuch as we have been made sons of peace through Jesus, whom we follow as our leader." *(Patrologia Græca, XIV, pp. 46, 988, 1231.)*

Cyprian, about 200-257 A.D., boasts that "Christians do not in turn assail their assailants, since it is not lawful for the innocent even to kill the guilty; but they readily deliver up their lives and blood." (Epistle 56, to Cornelius, section 2.)

Arnobius, who wrote about 295 A.D., says, "Certainly, if all who look upon themselves as men would listen awhile unto Christ's wholesome and peaceable decrees, the whole world long ago, turning the use of iron to milder works, should have lived in most quiet tranquillity, and have met together in a firm and indissoluble league of most safe concord."

Lactantius, who wrote in the beginning of the fourth century, insists that "It can never be lawful for a righteous man to go to war, for his warfare is unrighteous itself." "It is not murder that God rebukes; the civil laws punish that. God's prohibition is intended for those acts which men considered lawful. Therefore it is not permitted for a Christian to bear arms; justice is his armor. The divine command admits no exceptions; man is sacred and it is always a crime to take his life." *(Div. Inst.* VI., 20.) Thus does he declaim against

His people were unmolested and happy, while other colonies, acting upon the policy of the world, building forts and showing themselves in arms, were harassed by perpetual alarms and pursued by the sharp arrows of Indian warfare." Continuing on this a Friend historian added, "Their security and quiet was not a transient freedom from war. Having determined not to fight, the Pennsylvanians maintained no soldiers and possessed no arms. Therefore they became armed without arms; they became strong without strength; they became safe without the ordinary means of safety." The betterment of humanity can never come by arraying brothers against brothers on the principle of suspicion and hate with the intention to murder each other. There can be no honor in an organized effort to slaughter men. War arrests civilization. The principles for the advancement of civilization are brotherhood and coöperation. War destroys these, violates the ten commandments and denies the right of Christ to the consciences of men.

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men-slayers. "This, then, is your road to immortality. To destroy cities, devastate territories, exterminate or enslave free peoples! The more you have ruined, robbed and murdered men, the more you think yourselves noble and illustrious." *(Div. Inst.* I., 48.*)*

Athanasius, 296-373 A.D., states that when people "hear the teaching of Christ, straightway instead of fighting they turn to husbandry, and instead of arming their hands with weapons they raise them in prayer." *(Incarnation of the Word, section* 52.*)*

Gregory of Nyssa, 335-395 A.D., preaches that "He who promises you profit, if you abstain from the ills of war, bestows on you two gifts—one the remission from the train of evils attendant on the strife, the other the strife itself." *(Patrologia Græca,* XLIV, p. 1282.*)*

Augustine, 354-430 A.D., declares that "Not to keep peace is to spurn Christ." *(Migne's Patrologia Latina,* XXXIII., p. 186.*)* He holds that "defensive wars are the only just and lawful ones; it is in these alone that the soldier may be allowed to kill, when he cannot otherwise protect his city and his brethren." *(Letter* 47.*)*

Isidore of Pelusium, 370-450 A.D., is no less outspoken. "I say, although the slaughter of enemies in war may seem legitimate, although the columns to the victors are erected, telling of their illustrious crimes, yet if account be taken of the undeniable and supreme brotherhood of man, not even these are free from evil." *(Patrologia Græca,* LXXVIII., p. 1287.*)*

It contends for an eye for an eye and a tooth for a tooth and believes that vengeance belongs to man. It is absolutely impossible to reconcile war with the teachings of Jesus. One or the other must be denied a place in this civilization. Good will, which is a constructive and healing power, demands courage and patriotism and self-sacrifice far beyond anything ever developed by war, and leaves no evil in its trail, while war leaves a multitude of plagues.

At one time dueling was regarded as most honorable and was the one method by which gentlemen settled their disputes. It is not so to-day. The killing of Alexander Hamilton by Aaron Burr revolutionized American sentiment on that subject and dueling among us is now a thing of the past. A little more than fifty years ago men of piety, education and culture contended for the right of human slavery, but human slavery is now abolished. From every point of view, war belongs to the past, with those practices that have been pushed aside by human progress. As Disraeli long ago said, "War is never a solution. It is an aggravation." Napoleon said, "The more I study the world the more I am convinced of the inability of force to create anything durable." War is never the product of thought, but of passion. Frederick the Great said, "If soldiers were thinking men, they would not be fighting men." Fighting between two men on the street is degrading and strangles the nobler heroism in men; it is no less so with nations. Peace principles "can never be executed by cowards," says Emerson. "Everything great must be done in the spirit of greatness. The manhood that has been

in the war must be transferred to the cause of peace, before war can lose its charm and peace be venerable to men." Upon the basis of the common progress of the human race, courts of arbitration must supplant wars between nations, as national courts have supplanted personal encounters with fists and knives between citizens.

One of the most important moves of the Church Peace Union was for a World Conference at Constance, Germany, the first week in August, 1914. Ministers and members of the various Protestant churches in Great Britain, France, Germany, the United States of America, Austria-Hungary, Belgium, Italy, Holland, Switzerland, Denmark, Norway and Sweden, to the number of one hundred and fifty-three, accepted invitations to the Conference. The Roman Catholic Conference was to be held at Liége, Belgium, the week following. Some thought war was impossible. Others of us felt with Tolstoi, who wrote to the London *Times* some years before his death, that the prevailing condition in Europe made it certain that the whole continent would sooner or later be engulfed in the horrid cataclysm of arms, but none of us thought it would begin in 1914. Of the sixty American delegates, only forty reached Constance—eighty in all—where the session lasted for only a few hours. I was in the group that arrived in Paris a day or two after war had been declared between Germany and France. Trains were held up on the Franco-German frontier, so we remained in Paris for several weeks in the atmosphere of war, such as many of us had never seen before. The American ambassador appointed several

of us on the committee to help the great crowd of Americans, many already in Paris and others coming from all parts of Europe as opportunity offered on every train coming into Paris. The French capital exchanged its accustomed gayety for a seriousness that at once indicated to us the gravity of the situation. Every day we talked with men who were leaving their families for the army. They seemed to realize that it was a fight to the death. Mothers, wives and children would follow their loved ones as far as they could, bid them good-bye and frequently it was said by the man in uniform, "Only God knows, but I doubt if I ever see you again." In answer to the issue in this war, this significant poem entitled "Five Dead Men" tells the sad story:

"*First Soul—*

I was a peasant of the Polish plain;
I left my plow because the message ran:
Russia, in danger, needed every man
To save her from the Teuton: and was slain.
I gave my life to freedom—this I know:
For those who bade me fight had told me so.

"*Second Soul—*

I was a Tyrolese, a mountaineer;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite;
And died in Poland on a Cossack spear.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

"*Third Soul—*

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life to freedom—this I know:
For those who bade me fight had told me so.

"*Fourth Soul*—

I owned a vineyard by the wooded Main
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

"*Fifth Soul*—

I worked in a great shipyard by the Clyde,
There came a sudden word of wars declared.
Of Belgium, peaceful, helpless, unprepared,
Asking our aid; I joined the ranks, and died.
I gave my life for freedom—this I know:
For those who bade me fight had told me so."*

Dangerous as it might appear, some of us felt the time was at hand when we, as delegates to the Church Peace Conference, should speak in the name of American Christianity in protest against the war. The day before we reached Paris, M. Jaurès—perhaps the greatest orator in France since the days of Gambetta—was shot to death because at a great mass meeting in one of the theaters he dared to speak against the war. After a lengthy conference we addressed a note by cable to President Woodrow Wilson at Washington. Then we took a copy to the office of the Paris Edition of *The New York Herald.* It was after midnight when we passed the guards on the dimly lighted streets, for only a third of the lights were allowed, and up the long steps to the editor's office, where he kindly received us, saying that this was the first protest that he had heard from the Church against this horrid and unnecessary war. It appeared next morning on the front page and read as follows:

*W. N. Ewer.

"President Woodrow Wilson,
Washington, D. C.

"We, a group of American delegates to the International Church Peace Conference which was to have been held in Constance, August 2-5, but was prevented by the outbreak of war, and representatives of the Federal Council of the Churches of Christ in America, composed of thirty-one religious bodies, with seventeen million members, desire to place upon record our profound concern for the peace of the world. We feel confident that you, the head of a neutral nation, having friendly relations with all the peoples involved, will use every opportunity to exercise your good offices to secure the arbitration of the questions at issue, and thereby if possible avert a disastrous international war. In the name of the Christian religion and humanity we appeal to you in this hour of world need."*

It was all we could do, but we did that much. It was a voice of protest. The issues of this war could have been easily settled in court. I pity the nation that precipitated this conflict! Whether Germany is the conquered or the conqueror she will never recover from the scourge she has laid upon herself, except a democracy succeeds her present government.

After many difficulties and conformity to military requirements, we succeeded in getting out of Paris on the last train that would be used for the public for ten days, all the other trains being used for the mobilization of the army. We reached London via Havre and Southampton. After several weeks there, we secured passage for America from Liverpool on the

*The others who signed it were: John W. Hamilton, D.D., Bishop of the Methodist Episcopal Church, Washington; Graham Taylor, D.D., Chicago; James I. Vance, D.D., Nashville, Tenn.; and S. Z. Batten, D.D., Philadelphia.

American Line. No American had a moral right to passage on a ship of the belligerent nations lest he involve his country in war. Graham Taylor, of Chicago, and I came back by steerage on the steamship "St. Louis," expecting to do some work among the immigrants, but to our surprise the six hundred steerage passengers were Americans, fleeing from the warring countries. They furnished a fine comradeship. We could not, however, occupy our bunks for reasons that need not be mentioned here, but instead we had to sleep on the deck every night in steamer chairs; neither could we do much at eating the steerage fare, but we daily divided up what we had bought on shore. After a fairly calm voyage of more than a week we reached New York, praying that America might never become the slave to gigantic militarism like that which had controlled Europe for the past decades, making war inevitable. No one of us, however, was discouraged in the least, but we saw a greater need than ever for the voice of peace among the nations of the world.

Out of the attempted conference at Constance, "The World Alliance of the Churches for the Promotion of International Friendship" was formed and a continuation committee of about sixty was appointed, thirteen being Americans, twelve Englishmen and the remainder from the countries coöperating in the Constance conference. Being on the continuation committee, I was in New York frequently. In spite of the war this International Committee has been working quietly at its task. Our American committee held a very profitable conference at Garden City, New York, April 25-27, 1916, forming the American Council of

two hundred and fifty of the leading citizens of the United States, representing forty different communions. Plans are now being launched for a meeting of the international group on the close of the war in the same city and at the same time, when peace negotiations will be considered between the nations.

It must be remembered that there is not a nation in the world with anything like a majority of its citizens committed to Christianity. Consequently it cannot be expected that these nations as a whole will now line up with the teachings of Jesus regarding war. As a step, however, to the higher ideal—a kind of halfway house—about a hundred business men, editors, educators, churchmen, jurists, diplomats, statesmen, labor leaders and professors of political science and international law met on June 17, 1915, in Independence Hall, Philadelphia, and organized a League To Enforce Peace. It will be remembered by those who attended it as one of the great meetings in the interest of peace. The whole surroundings conspired to the significance of the meeting, which deeply stirred me. Former President William H. Taft presided and, in speaking of the plan, he said:

"All the world is interested in preventing war in any part of the world. Neutrals are so subject to loss, to injury and to violation of their rights, that they have a direct interest in preventing war, and so direct is their interest that we may well hope that international law may advance to the point of developing that interest into an international right to be consulted before war begins between neighbors. The central basis of the plan which we respectfully recommend to the authorities who shall represent our Gov-

ernment in any world conference that will necessarily follow the peace, is that the Great Powers of the world be invited to form a League of Peace, which shall embody in the covenant that binds its members the principle just announced: to wit, that every member of that League has a right to be consulted, before war shall be perpetrated between any two members of the League, or to put it another way, that the whole League shall use its entire power to require any member of the League that wishes to fight any other member of the League, to submit the issue upon which that member desires to go to war to a machinery for its peaceful settlement before it does go to war.''

The proposals* have been cordially received throughout the country. A second meeting was held in Washington in 1916. I did not, however, get to that meeting. The League appeared to be taking on too much of the spirit of militarism. Halfway measures are not the best things for Christians. I find myself more in sympathy with the ideals expressed by the Fellowship of Reconciliation, which had its rise in England and many in other nations

*The proposals are as follows: "We believe it to be desirable for the United States to join a league of nations binding the signatories to the following:

'First: All justiciable questions arising between the signatory powers, not settled by negotiation, shall, subject to the limitations of treaties, be submitted to a judicial tribunal for hearing and judgment, both upon the merits and upon any issue as to its jurisdiction of the question.

'Second: All other questions arising between the signatories and not settled by negotiation, shall be submitted to a council of conciliation for hearing, consideration and recommendation.

'Third: The signatory powers shall jointly use forthwith both their economic and military forces against any one of their number that goes to war, or commits acts of hostility, against another, if the signatories before any question arising shall be submitted as provided in the foregoing.

'Fourth: Conferences between the signatory powers shall be held from time to time to formulate and codify rules of international law, which, unless some signatory shall signify its dissent within a stated period, shall thereafter govern in the decisions of the Judicial Tribunal mentioned in Article One.' "

are in sympathy with its ideals. It is "a drawing together of men and women belonging to various Christian communions, and of those who have adhered to no communion, who are profoundly disturbed by the confused utterance of the Christian Churches concerning war and other great social questions. To them it appears that in accepting as inevitable the present world order, we have all failed to interpret the mind of Christ, and that confidence in His leadership involves us in an unflinching application of His revolutionary principle of love." While not binding themselves to any exact form of words, they have set forth the following general agreement:

"(1) That love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have yet seen, that it is the only power by which evil can be overcome, and the only sufficient basis of human society.

"(2) That, in order to establish a world-order based on love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in their relation to others, and to take the risks involved in doing so in a world which does not as yet accept it.

"(3) That, therefore, as Christians, we are forbidden to wage war, and that our loyalty to our country, to humanity, to the Church Universal, and to Jesus Christ, our Lord and Master, calls us instead to a life-service for the enthronement of love in personal, social, commercial, national, and international life, with all that this implies.

"(4) That the power, wisdom and love of God stretch far beyond the limits of our present experience, and that He is ever waiting to break forth into human life in new and larger ways.

"(5) That, since God manifests Himself in the world through men and women, we offer ourselves to Him for His redemptive purpose, to be used by Him in whatever way He may reveal to us."

The Fellowship of Reconciliation and the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America, to both of which I have given some time, and other similar organizations are making their contributions to this cause. All of these efforts for peace among the nations promise to be educative in the understanding of the angel's message on the hills of Judæa:

"Glory to God in the highest,
And on earth peace among men in whom
He is well pleased."

The Message of the Disciples.

Was the movement practical? Would it work? To the Disciples it was a greater problem than applied to themselves. They were asking in their own hearts, Will the principles of Protestantism work? Can the Bible be made the sole authority in religion with the right of private interpretation? It had never been done before, for the creeds as tests of fellowship were the living witnesses against the right of private interpretation. To the Disciples it was even more than having to do with the principles of Protestantism. They were asking, Can Christianity stand alone with only Christ and the Scriptures? This appeared to have been the first order of the Church. Why might it not be so again? Is He not sufficient for all our need? It was a time of deep concern. They diligently studied their Bibles and prayed and looked to the leadership of the Holy Spirit, under whose ministry they recognized the Church was living as distinctly as the apostles lived under the personal ministry of Jesus.—From *The Message of the Disciples of Christ for the Union of the Church* (Yale Lectures).

XX

The Witness

As a member of that fellowship of Christians known as the Disciples of Christ, I believe that I have a distinct witness and I have not been backward to make known that witness. I have declared the whole testimony when I have said that the witness of the Disciples of Christ is an attempt to return to the beliefs and practices of the Church of Christ as it was in the New Testament times, in order to find the paths to the union of the divided Church of Christ in these times. We have sometimes blundered in the witness, but that does not destroy the ideal to which we strive. This witness has no book of authority other than the Scriptures; no creedal declaration other than that of the Apostle Peter when he said, "*Thou art the Christ, the Son of the living God,*" making Him the living creed and His Messiahship and Lordship the center of all our faith, affection and service; no name for the followers of Christ other than Disciples, Disciples of Christ, Christians, Brethren, Friends, etc.; and no name for the Church other than the Church of Christ, Church of God and Christian Church.

This is the trend of the whole Protestant household, for it is as clearly the ultimate conclusion of Protestantism as working a problem in mathematics. It is an illustration of that finely expressed phrase of

Chillingworth, "The Bible and the Bible only is the religion of Protestants." I recognize, of course, that the Bible is the sole rule of faith and practice with all Protestant churches, but the Disciples have pushed it to its ultimate conclusion in its creedal declaration and wearing of Scriptural names for both the believer and the Church, and it is this that makes the witness of the Disciples distinctive, contending against making anything a condition of fellowship which Christ Himself did not make. The differences in the Protestant household, however, are not so much in the pale of the Scriptures as in post-apostolic things, such as creedal statements, church polities and party names, which have nothing to do with the salvation of souls nor the soul's betterment and to which the witness of the Disciples is indifferent other than it condemns the perpetuation of these divisions. All these secondary and inconsequential matters must be painful to the Body of Christ on earth and to the Mind of Christ in heaven. One may use the Nicene or Apostles' creed* as often as he wants to, and when I am in a service where either is used I always repeat them or preferably read them, inasmuch as I have never taxed my memory to hold them, but I would not make these a test of fellowship among either the ministry or laity, or any other creedal statement, so long as the Messiahship and Lordship of Jesus was the test in the apostolic times.

If creedal statements were of primary importance, Christ or His apostles would have made one. The

*A valuable book written by twelve German scholars under the title "The Truth of the Apostles' Creed" says that it had its origin about the year 400 A. D., in a German diocese in the kingdom of France.

fact of the multiplicity of and divergence in creedal statements prove them to be of secondary value and important only as registers of thought, and in this realm I recognize their value. If Church polity was so vital, the New Testament would have been more explicit on it, not simply leaving those meagre lines of democracy and expediency under the rule of the Holy Spirit. The fact that there are so many different kinds of Church polities undermines the authority of all, showing them to be matters of human opinion and therefore occasions for toleration. If the wearing of party names had been right, Paul would never have condemned it so severely in writing to the church at Corinth. The fact of their constant use is a daily reminder of the divisions in the Church, for whose unity Christ so earnestly prayed. When the representatives of thirty Protestant bodies met in Philadelphia in 1908 to form a federation for coöperation in practical service, they unanimously decided to call the organization "The Federal Council of the Churches of Christ in America." Whatever the post-apostolic times hold as contributions to the Church of these times—and I am not ignorant of the wealth of those contributions—it is solely in those things that have their roots in the New Testament, such as freedom, democracy, justice, love for others, brotherhood and holiness.

This witness does not claim to be modern. It has about it the atmosphere of the most ancient of all the churches, extending back of Protestantism, back of Roman Catholicism, back of Greek Orthodoxy, back to the Church of the New Testament times radiant

with its ideals fresh from the minds of Christ and His apostles, with their enrichment of the faith and devotion of the saints in all ages. It includes in its fellowship all the souls that have striven for these ideals above the decrees of councils and dictates of ecclesiastical tribunals, such as Paul, Irenæus, Chrysostom, Tertullian, Augustine, Bernard, Francis, Savonarola, Wycliffe, Huss, Luther, Zwingli, Calvin, Wesley, Carey, Campbell and others like these. But from no one of these comes authority, yet this witness recognizes authority for every one doing that which is right in his own eyes is disorder and anarchy. That prerogative of authority, however, belongs chiefly to Christ and He could not have committed to men the right to practice jealousy, suspicion, strife, hatred and division, because these things not only undermine the religion which He established, but by the establishment of His religion these things were to be abolished in us.

The good and the great souls of the past are our brethren and no one can take them from us. For myself I neither think of their ecclesiastical robes nor their secondary doctrines upon which divisions are based. I only think of them in their primary relations as witnesses of Christ. On the opening of the Christian Temple in 1905, life-size pictures of Luther, Knox, Wesley and Campbell were unveiled and now adorn the walls of the chapel. The plan was to add others. Under each picture is a quotation protesting against party divisions in the Church. When the picture of Luther was unveiled, a Lutheran elder was present. At the close of the services he approached me regarding the printed statement under Luther's

picture, expressing doubt as to its genuineness. The statement is:

"I pray you to leave my name alone, and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul (1 Cor. 3) would not that any should call themselves of Paul, nor of Peter, but of Christ. How then doth it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; let us call ourselves only Christians after Him from Whom our doctrine comes."

The chapter and page was given where it was found in Luther's works. The Lutheran elder forthwith called on his pastor regarding the matter, who confirmed it by reading it from the volume in his own library, remarking as he did so, "Yes, they are more loyal to Luther than some of us who wear his name." Next day the elder wrote me a letter, expressing regret that he had indicated some doubts regarding the genuineness of the quotation, and inclosed fifty dollars for the church.

Having said all this regarding the simple confession of Jesus as the Christ, as the only necessary creedal declaration; the wearing of His name only, as the proper name for all the followers of Christ, and fellowship with the saints of all ages, as the rightful limit, irrespective of denominational barriers, I have only touched the outer and therefore the least part of the testimony of this witness. The greater part has to do with the inner and spiritual—"*If any man hath not the Spirit of Christ, he is none of His.*" One

may sincerely believe all that I have said and hold it in such arrogance of spirit and express it in such terms of legalism as to *"become sounding brass, or a clanging cymbal,"* thereby making this witness a hindrance rather than a help to a better understanding in the House of God. A man's spirit is greater than his theology and if I am to choose between mere orthodoxy and likeness to Christ, irrespective of orthodoxy, I would not hesitate a moment to give my preference to the latter. Writing of Francis, Renan said, "What belonged to him alone was his way of feeling." If one finds something pushing him away from his fellows he should never think that that something is religion. Instead of religion doing that kind of thing it does just the opposite. This witness stands for fellowship with all Christians, and that fellowship is expressed in the weekly observance of the Lord's Supper in every gathering of the Disciples, when all Christians are invited to an equal freedom in the observance of the Lord's Supper in a common remembrance of our common Lord.

But I am asked, Are there not some earmarks in the witness of the Disciples that smack of a party? My answer to that is yes and no. Yes, in too many instances persons temperamentally partisan have given a sectarian interpretation to this witness, as they would have done had they been in any other Protestant communion or in the Roman Catholic communion, but it was a misinterpretation, however good the men were who made it. The witness for Christ can never be borne unless the spirit of Christian brotherhood is borne with it. One of the chief causes

of this departure among the Disciples was the spirit of controversy. When Alexander Campbell was first challenged to public debate by a Presbyterian minister, he hesitated for six months to accept the challenge, his better and wiser nature revolting from the policy of public debate as a means of reconciliation in the divided Church, but being urged by his brethren, he accepted the challenge and afterwards he expressed himself as favorable to it because it gave a wide opportunity for the disseminating of his views. It must be said, too, that he conducted all his debates upon the high plane of Christian courtesy.

It is a grave question, however, as to the wisdom of this policy for two reasons: first the Disciples had arisen in the Presbyterian household—the Seceder branch of the Presbyterian Church—and had been forced out of that communion because of their practice of fellowship with all Christians, which was not generally looked upon as kindly in that day as now. Some years after their separation, the Disciples accepted immersion as the New Testament mode of baptism, which necessarily crept into most of the debates, separating them still further from the Presbyterians. While Campbell's influence in the debate may not have caused the reaction, nevertheless, about this time the Presbyterians went on record as favorable to sprinkling as the most desirable mode of baptism, which was the natural reaction of public controversies, especially for that period, when forms and ceremonies were as jealously guarded as though they were the very essence of Christianity.

And second, Campbell's policy established a prec-

edent, so that any number of smaller men coming after him thought they had attained the highest preëminence if they had held a public debate with some one of another communion on some doctrinal point and later among themselves on instrumental music in churches or methods of missionary work, furnishing a field for hard knocks and cheap wit, necessarily widening the chasm between the combatants and their followers. So general was this spirit of controversy among both the ministers and the members, and in some quarters held in such favor, that it became the tragedy in the witness of the Disciples, dividing their own household on trifling affairs and making a wall between themselves and other communions. It became a scandalous plague, smiting one of the greatest opportunities in the history of the Church. There is an abundance of field for controversy with the world, but conference and prayer—not controversy—should prevail among Christians.

It was perhaps more tragic than the separation of the Methodist Episcopal Church from the Protestant Episcopal Church, in whose communion John Wesley died. Had there been statesmanship in the Church of England and the Protestant Episcopal Church in America it would never have been, but the Wesleyan movement might have been made an honored order in that Church, as the Franciscans became an order in the Roman Catholic Church, thereby lessening division. The same was true regarding the Disciples. Had the spirit of controversy not strangled its fellowship with other communions, the whole body would have advanced in the task to which they had given

their witness; instead, some misunderstanding what they had set out to do led many into the blind alley of isolation. So marked was this thirty or forty years ago, that, when Charles Louis Loos became president of Kentucky University, now Transylvania College, Lexington, Kentucky, he was visited by a committee of his brethren, informing him that if he continued to preach as he was doing nearly every Sunday in some one of the pulpits of the other communions of the city, he would lose prestige with his own people! It ought to have been just the opposite, but this is the common history of all movements. There has never been a movement, however good, that has not been led off its original path by some unsuspecting device of evil. It is a satisfaction, however, to know that this controversial and sometimes quarrelling, schismatic spirit is passing away, and in many quarters has long ago passed away, as it must do everywhere in the atmosphere of Christ.

The second part of my answer is, no, and a very decided no. There are no earmarks in the witness of the Disciples other than the earmarks of the Christian, no one part of the New Testament being emphasized more than another, but each part emphasized according to the occasion with the greatest freedom of interpretation, as well as roaming amid the facts and promises of the Old Testament. While there is no authority such as goes with bishops of dioceses or presbyteries, there is recognition of authority in the democracy, whose opinions are sought after and whose requests are acceded to in matters of expediency regarding missionary, benevolent and educational work.

There need be no further authority for having pledged our faith to Jesus as the Christ, He must rule us by His Holy Spirit in matters of human conduct, both in relation to Himself and to our fellows. Ecclesiastical authority has been tried and under it the Church not only broke to pieces, but outrageously persecuted and sometimes murdered those who protested. Hence we must look elsewhere for authority. The authority of the democracy in matters of expediency and the authority of the Spirit in matters of faith and conduct are the ideals of this witness.

Loyalty to Christ, fidelity to the Spirit and open-mindedness in the study of the Scriptures are altogether sufficient for the abolishing of partisan discipleship and the establishing of a universal fellowship of all Christians. Seated in a group of professors and clergymen at Oxford, England, during an evening in 1914, we had discussed many matters regarding the Church, when I was asked, "Since your communion has the Scriptures as its only book of authority and you adhere to such a simple form of worship, how do you develop spirituality among your people?" My reply was, If we have the Holy Spirit, the fruit of the Spirit is spirituality, which we attain to by the application of the Scriptures to one's life, teaching us all things whatsoever Christ commanded. This has always been the chief method to spirituality. The Psalmist said, "*Thy word have I laid up in my heart, That I might not sin against Thee*"—the word illumined not only by the Holy Spirit, but by the experiences of the saints.

There are hundreds of ministers among the Dis-

ciples and thousands of members who are living the simple Christian life and who are as cordial in their fellowship with other Christians as every follower of Christ ought to be with every other follower of Christ, without which Christian union can never come, for who wants to unite with another on some mere theological agreement? It must be very pleasing to Christ for us to love the whole Church—all who love Him. It has sometimes been difficult to interpret Christianity in the terms of personal affection, but it is this phase of Christianity that has in it the power of conquest. *"By this shall all men know that ye are My disciples, if ye have love one to another."*

Francis of Assisi stood at the altar after the service reading from the Scriptures to his companion Pietro for what he called "our life and our rule." He consulted the Bible three times in honor of the Trinity and each time it opened to the verses describing the apostolic life and these passages became the Rule of the Brothers Minor. The passages were Matthew 19:21, Luke 9:1-6 and Luke 9:23-25. These are wonderful in their challenge to the human soul. Perhaps I would have selected in association with the last, John 13:35 and Matthew 28:19, 20.* Yet were I to go through the Scriptures again looking for great

*The passages are as follows: "Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shall have treasure in heaven: and come, follow me." Matthew 19:21. "And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. And He sent them forth to preach the kingdom of God, and to heal the sick. And He said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And they departed, and went throughout the villages, preaching the

thoughts, I would touch other mountain tops, just as high as these and so it would be until I had touched all the facts, commands and promises, making a range of mountain truth up to the height of which all must try to climb, if we would behold the magnificence and glory of a redeemed world.

The witness of the Disciples brought me to the Scriptures and my initiation into Christ was very simple—faith in Him, repentance of sin, confession of Him as my Lord and Saviour, baptism into Him and His gift to me of the Holy Spirit. I do not necessarily contend for this order, but I do for the facts and experiences, although the order appears to be Scriptural. I think these simple steps into Christ have been one of the explanations of the rapid growth of the Disciples. They are very satisfying to say the least. Having come to Christ I have the freedom of His thought. I can find my teachers of this truth in all ages. I do not ask whether they be Protestant, Roman Catholic or Greek Orthodox. But are they Christians? Do they love one another? Have they the Spirit of Christ? The first time I was at the New York Chautauqua, I took the place one afternoon of some one who was to speak at an open air meeting. After the services, I chanced to get into a group of

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gospel, and healing everywhere." Luke 9:1-6. "And He said unto all, If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever would save his life shall lose it; but whosoever shall lose his life for My sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self?"—Luke 9: 23-25. "By this shall all men know that ye are My disciples, if ye have love one to another."—John 13:35. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20.

men who were discussing my church relation. I facetiously asked, What church do you think I am a member of? One of the group said, "That's just what we've been discussing. We first thought you were an Episcopalian, then we thought you were a Presbyterian and one of our group thought you were a Methodist; but, before you got through talking, we abandoned all our guesses, all agreeing that as far as we could go was to say that you are a Christian." I replied, "You have answered wisely, for that is as far as I want to go. Good-bye, gentlemen."

How the atmosphere of the early Church challenges one to pray! I do not mean prayers that have in them exhortations to the people and information to God—those extemporaneous prayers that sweep around the world, indefinite and indirect speeches if not profane addresses to God; but the heart's cry after God—a few pointed sentences that pass from the heart to God with some consciousness that others are included, until one can say with the Psalmist, *"Lord, all my desire is before Thee."*

It is only in this atmosphere that we can understand anything of the rule of Christ over us. He died on the cross for our sins and He arose from the dead for our justification. One's interpretation of these facts depends upon the angle from which he views them. I am only interested in the interpretation as is applied to the holiness of human life. Henceforth the Christian has no choice. He must practice loving the enemy, forgiving all who wrong him, overcoming evil with good, bearing the cross

daily, telling the Gospel and losing his life for the good of others. These are some of the ideals of Christ.

There is an atmosphere in all this wide field of activity, like that which one reaches on coming to a mountain top—free to take the deepest breathing and sweep to the limit of an unhindered vision, free to roam amid the deepest experiences of the spirit until out of one's own experiences he learns that the holiness of God is with men. To some, one experience would appeal more than another, as one landscape lends more fascination to one beholder than to another. I must be tolerant in my brother's experiences as I ask him to be with mine. Facts, ordinances and symbols have their interpretations, but God gives to all according to the depths within us, seeking to make of one brotherhood all those who desire His companionship. I strive after that which Paul attained to when he said, "*For me to live is Christ, and to die is gain.*" Such is my witness and with Bernard, I sigh for the ideals of the New Testament Church, saying, "Who will grant me, before I die, to see the Church of God, such as she has been in the primitive times?"

CONCLUSION

On Duty

I sat beside the window, looking in the sky;
  Bluebirds were singing as the clouds were passing by;
I look'd on the garden all wet with morning dew;
  Flowers were blooming there, in variegated hue.

I saw the multitudes as they were passing by,
  Bearing care-worn faces, as men doomed to die;
God sent me from the window to the busy street;
  Struck the chord of service, without notes of retreat.

Some dealt in stocks and bonds, and things we eat and wear;
  I dealt in gift of self, which only souls can bear;
At my unseen altar love swung mystic censer;
  'Neath the upper lights souls found the great Dispenser.

Life was helped and hope lit up the hungry face;
  Hearts found an altar and a holy breathing-space;
God sent His living power to nourish souls sublime;
  And I, the servant, waited in the use of time.

XXI

Twenty-fifth Anniversary Sermon*

God is my Helper.—Psalm 54:4.

I have not been accustomed to look back. Too many things are crowding into the future. But this occasion calls for a backward look through twenty-five years. I can hardly believe that they are years through which I have gone in this Baltimore ministry. It seems but a few years since I preached my first sermon in this city, and no man ever went to a task so timidly as I did then. Between that time and this the quarter of a century intervenes. Great changes have occurred in the nation—in the Church—and in the whole world, for that matter. I am conscious that I myself have changed, but I would not know that all these years had a place in my calendar if I were not to sit down and count. I had hardships, too keenly hard to be restated here, but I tried to meet them in the remembrance that "*God is my Helper.*" Whether I lost or won I carry no unpleasant memories, rejoicing that I was counted worthy to suffer some little hardship in the planting of His Church.

*These are only the brief notes gathered up some time after the delivery of the sermon. The evening sermon on the occasion of the celebration of this twenty-fifth anniversary was preached by Finis S. Idleman, New York City. On this day twenty-five persons made their decision for Christ, at the morning and evening services, and the offering was $1,000.

It is only profitable to look back in order to get one's bearings of how to make a better advance forward. To look through twenty-five years of the affairs that concern an individual, and those immediately associated with that individual, may be confined to a very small compass, especially in this instance, when we consider the great world at large. It would be of no value to make so much as a mere reference to it, if it had not been under the eye of God, who has given evidence of His presence as surely as if He had spoken in an audible voice. That has given charm and romance to these years, lighting up many an incident with the glory of the morning that otherwise would have been tempered with the shades of night. I am ashamed of many things that I have done: I am ashamed of many things that I have left undone. Of the things that have been accomplished, I cannot say that any one is distinctively mine, for without God's working in those who have helped me, none of these things could have been done. To help to understand these experiences perhaps it would be wise to set them beside some of the experiences related in the Scriptures. So I shall remind you of three pictures with three stories, fastening to them the experiences of my own little life and the results that both you and I have shared.

I. *Jehovah-shalom.** The first picture is of a great oak tree in Ophrah with its rough bark and wide-spreading branches. Near this tree is a large rock smoking as though it were on fire. Away to the right is an altar and by it stands a man of middle

*Judges 6:24.

years named Gideon. Such is the picture, and the story is that while Gideon was thrashing his wheat in a secluded place under this oak to hide it from the Midianites an angel saluted him, to whom Gideon complained of the hardships that had come upon Israel and inquired if God was friendly. He was commanded to go forth to save Israel from the Midianites. He hesitated to go, pleading his unworthiness. He was again urged to go. In half agreement he said, *"If now I have found favor in Thy sight, then show me a sign that it is Thou that talkest with me,"* at the same time asking the angel to remain until he should bring to him a present. Hurrying away, Gideon prepared a kid and broth and unleavened bread and presented these under the oak of Ophrah to the angel, who commanded him to lay them on a large rock near by. Then the angel touched them with his staff and instantly fire went up out of the rock, consuming the flesh and the unleavened cakes. In the cloud of smoke the angel disappeared and Gideon was left alone. Then he built there an altar and called it *Jehovah-shalom,* meaning, Jehovah is peace. He is at peace with men.

The greatest fact in the world is the friendliness of God. If this were my last message and it had to be compressed into a single brief sentence, that sentence would be, God is friendly. In spite of my failures and forgetfulness of Him, and they have been more than I could number, nevertheless I have felt His friendship in my life as surely as I have that of an earthly friend. I know at times He appears to be at a distance and sometimes obscured in clouds of

mystery and bewilderment, so that we cry out as a child that is lost in the dark from its parent, Where is God? Maybe the echo of our cry falls back upon us as comfortless as the deadened sound of clods upon the coffin lid, but even there, in the great and mysterious silence, God is giving Himself to us. Out of the struggle came a strange strength and perhaps we were able to stand the storm of the battle; or maybe we went down in apparent isolation, like trees go down in the face of a hurricane, but in the shadow God was standing, trying to gather up the broken laws of friendship between Him and us, that Divine strength might supplement our weakness, as an electrician gathers up broken wires that electricity may flash down them, lighting up far distant places. No more commonplace sentence fell from the lips of Jesus than when speaking of God's thought of us He said, "*The very hairs of your head are all numbered,*" and as George Macdonald said, if this were not true He would not be God.

Some one asked Frederic W. H. Myers if he were allowed to ask only one question and knew that it would be answered with absolute accuracy, what would it be. He said, "I would ask, Is God friendly?" The fact that the human heart in its imperfection cries after friendship with the heart of God in all its perfection and holiness is an unanswerable argument of His friendliness. When George Borrow made a tour among the Welsh hills, he spent a Sunday at Chester. In the afternoon he visited a camp of gypsies. He spoke so kindly to them and was so courteous in his manner that the mother of the family said, "Oh, it

was kind of your honor to come to us here in the Sabbath evening in order that you might bring us God." Borrow remonstrated with her, explaining that he was no priest nor minister, only a plain man, but the mother and the whole camp became more insistent, "Oh, sir, do give us God; we need Him, sir, for we are a sinful people. Oh, sir, give us God! Give us God!" The laws of friendship are in our spiritual natures as surely as the laws of gravitation are in the physical world. We do not approach them as we approach problems in geometry, for they are independent of the schools or the methods of the schools. These spiritual laws express themselves in common interests, common gifts of self and common integrity. The human heart is made for these as truly as the mind is made for education and in these lie the foundations of friendship. Mrs. Browning said to Charles Kingsley, "What is the secret of your life? Tell me that I may make mine beautiful, too." He said, "I had a friend." There need not have been any further answer, for the ministry of a great friendship is the richest gift that one can make to another. In this principle lies the secret of God's transformation of human character.

A fragmentary expression of this friendship between God and us is seen in the friendship between ourselves. Cicero, Bacon and Emerson have said some fine things about human friendship, but that which has impressed me most has been the friends that God has given me through the years. I could never have done my work if I had not had friends. God has spoken to me through them and there is nothing finer

in the world than human characters revealing God to others, and so revealing Him that God is better understood and communion with Him is made more easy. It was in this value of friendship that Rendall Harris said, "I never ask God, or hardly ever, for outward things; I do not know that I ever asked Him for glory or honor, and I hope I never shall; and I very seldom ask Him for material things apart from the Kingdom; but I sometimes say things like this, that if God will give me three or four good friends, I think I can manage to continue to the end, because love is the machinery of life and the motive of power." The world esteems nothing more highly than genuine friendship and every such friendship is a proof of the soul's friendship with God.

II. *Jehovah-jireh.** The second picture is on a mountain top covered with scrubby oak. There stands a newly erected altar and by it an aged man with long white beard. In his hand is a knife and by his side stands a youth, while on the altar is the body of a ram, which Abraham is offering for a burnt-offering. You know the story too well for me to say more than that God commanded Abraham to offer his son Isaac as a burnt-offering on Mount Moriah. In obedience to this call with a heart depressed to agonizing grief, he imprisons the sorrow in his bosom and takes Isaac with him to the place of offering. As he was making preparation for the sacrifice and after he had bound Isaac for the altar, the angel of God called to him out of heaven, "*Lay not thy hand upon the lad, neither do thou anything unto him; for now*

*Genesis 22:14.

I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.'' Abraham unbound Isaac and near the place was a ram, which had been caught in the thicket by his horns. Abraham took him and offered him for the burnt-offering and called the place *Jehovah-jireh,* meaning God will provide. That is to say, God sees the need of His servants and will relieve that need.

His eyes have been upon us in these years. There are Mount Moriahs strewed through this history—places and times made sacred because we knew that the Lord provided. It is a small part that any one of us has had. My own part seems so insignificant that I quite forget myself as I look through the history, for if mine was a service here and there, God has been so big in it all that the servants forget themselves in the majesty of the Master. When I have preached from this desk, pleading for holiness among Christians and offering salvation to the lost, my words at best were feeble and unsatisfactory, but when some of you said to me afterwards, ''I think I can live better now'' and others said, ''I believe now that Jesus is the Christ,'' then I knew that God was here and His Holy Spirit was working with the hearts of those to whom I had preached.

When we undertook to do things, there was a willingness that brought a challenge to the indifferent and you worked, you gave, you prayed and you made the task holy because you had turned your faces toward God in the doing of it. Then others became weary and dropped out, but lest others should be thereby discouraged at the loss of even one, God

brought new courage into the hearts of the faithful and the work was done. I have sometimes thought that God must have looked upon this little field with His sympathetic care as the florist looks upon some little corner of his garden, working it and watering it until the backward plants get strength in their fibre and begin to bloom.

We never want to indulge the thought that God is absent. He cannot be away from His own. *"Lo, I am with you always"* is a fundamental principle in the religion of Christ. His presence makes us try to be careful in our speech and conduct and try to be sincere and faithful in doing something to help Him in the permanency of righteousness among men. We have fought with our thoughts when troops of iniquity seem to hold high carnival in our minds, and the mastership only came when the consciousness of God's presence stole back on us and claimed its right to illumine our thinking, as the sun without obstruction ascends the sky with its radiant light. His Divine presence has given joy and peace, quickening our claim to heirship with God and joint-heirship with Jesus.

There is no good thing in our personal experiences but that God has provided; there is no open door in the conflict with temptation but God set it there; there is no hope of a better life, but God kindled the fires. His providence is over the cradle and clings to that human life closer than a mother clings to her child. Forgetting our own belongs to the human mind; God can not forget His children who believe that their paths are ordered of Him and that there are no paths

without the presence of God upon them. Whether it be untrodden by human foot or not, there may be a flower or the strata of a rock, proclaiming God is there.

> "No pebble at my feet but proves a sphere;
> No Chaffinch but implies the Cherubim;
> No hum of lily-muffled bee but finds
> Some coupling music with the spinning stars.
> Earth's crammed with heaven,
> And every common bush afire with God;
> But only those who see take off their shoes,
> The rest sit round it and eat blackberries."

III. *Jehovah-nisi.** The third picture has in the distance Mount Sinai lifting its cold head under the gray sky. Here are the hosts of Israel on one side and on the other a fleeing army. In the foreground of the picture is an altar and by it Moses stands with uplifted hand. It is the story of Amalek forbidding the advance of the Israelites at Rephidim, and Moses goes on the hill with the rod of God in his hand. When Moses held up his hand, Israel prevailed; when he let down his hand, Amalek prevailed; so Moses sat upon a stone and Aaron and Hur held up his hands until sunset, and Israel was victorious. Moses built an altar there and called it *Jehovah-nisi,* meaning Jehovah is my banner. That is to say, God has done it and I swear with uplifted hand fidelity to Him forever. On the occasion of all victories God sets up His banner. To-day as we look back we must say that the Lord did this. Such times are occasions for renewal of covenants and this day in particular has in it a call to all who have found Christ here to make this memorable in the renewal of our covenants, with the uplifted

*Exodus 17:15.

hand of faith to pledge ourselves to Christ, who is the helper of us all.

We have been a free people here. The spirit of democracy has characterized this work. There has been no ruling by cliques or factions pulling against other factions. The humblest has always had courtesy in counsel and the most efficient has not been exalted over the least. We have a united church and there is not a home in all this circle that has not my affection, besides many who crowd here to-day of other churches and some of no church at all. I have been your servant with never a day when all my work was done—a poor servant, but I have humbly sought to serve you in the name of Christ. In all these years there has been no freer place in the land than this pulpit. I have never preached a sermon to please any one and I have never held back truth for fear it would hurt some who sat before me. I have tried to please God and to keep in mind that I would have to give an account in the last day to Him of my entire ministry and especially my public attempt to proclaim His Gospel. I have continually asked Him for clear vision to see the truth and to pardon whatever errors may have crept into my thinking, for above all other desires has been my desire to reveal Christ to my fellows both by my speech and conduct. Yet I hesitate to name this passion of my heart in the remembrance of how far short I have come of it. Nevertheless, I have lived, I have spoken; both my life and speech have gone into these years. God shall judge. Before Him I hide nothing. Whatever there has been of worth, He will

honor; whatever has been unworthy and dishonorable He will pardon, and I await His judgment.

The currents of life are strong. With the best of intentions we have not always done our best. It is easy to live below the ideal and still easier to say within our hearts, It is too hard and *"God will not require it."* Social obligations, business responsibilities and love of ease crowd out prayer and make the Bible as a little idol on our tables, to be looked at, now and then read hurriedly and all our souls locked against the truths for want of time! We are stunned by war, the ravages of the liquor traffic, the greed for money and all that goes with these. The chill of one heart towards another almost freezes the blood in the veins of the oppressed, who can scarcely bear their burdens through another day, which they would rather be the day of their death, than living a life with the sweat of death daily upon their brows. I know some of the world's problems and I have tried to stand in the shadow with some of those who have known only the dark. Never has there been a greater day in which to live, for the whole world is alive with hope for better things. It is the voice from all sorts of organizations, in all the tongues of the world, shouting into your ears for help. If the Church does not meet this opportunity in meekness and gentleness and love for all mankind in terms of personal affection rather than theology or philosophy, she will receive an awful judgment at the hands of the rising generation, who are speaking across the seas and in our great cities in many languages, and to whom we have not yet found an access.

These are serious times in which to live. Our opportunities were never so widely opened before us. It applies to us here to-day as well as to the whole Church at large. As grave as were our fathers' problems, ours are graver. We cannot dodge the responsibility except with disastrous loss to ourselves and the trust which has been committed to us. God depends upon us for certain work to be done. He gives us the light; He opens the door; He commands us to go and reminds us that He is our Helper. What more do we want? What more could we want? The whole universe trembles with possibilities and beats against us like the breezes on our cheeks.

The hour of God is here. If we would do that which our hearts desire most to be done, who of us would not find God's altar now and lay upon it the sacrament of friendship, trust and fidelity? By the altars of Gideon, Abraham and Moses, erect your altars. Make a picture no less beautiful than these, fastening to it a history like theirs, which if not known here on earth, we shall some day hear the angels tell it along with the stories of Gideon, Abraham and Moses. The woman who dropped her mite in the box and the woman who anointed the feet of Jesus rendered trifling services in the eyes of a proud world, but Jesus lifted their acts above the conduct of kings and queens. None of us is so humble that what we do shall pass unseen and His remembrance of the least done in the name of Jesus will give a lustre to their lives.

Our faces must be to the future. Our love must be for all. There can be no problem that concerns

the least in our circle but must concern us. We are members one of another. The House of God is in course of construction. Every day each one of us is helping in the building. The materials of faith, courage, humility, sacrifice, comradeship, trust, self-control, must have place in our hearts if indifference to God, love of pleasure, extravagance, social injustice, intemperance, lust, greed for gold, divorce, sectarianism, war and all that follows these are to be thrust off the doorsteps of this civilization in preparation for other problems that shall greet the rising generation.

"For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

"Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

"Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue.

"Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the people plunging thro' the thunderstorm;

"Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

"There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

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